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Board of Editors: THE INTERNATIONAL COUNCIL STAFF, PAUL H. VIETH, *Chairman.*

IN THIS ISSUE

Good morning, readers! Here I am again.

* * * * *

So many of you have written your appreciation of these little monthly chats that I am rash enough to try again.

* * * * *

My natural modesty prevents me from saying anything about those pages of editorials, except the one by Dr. Chappell and that I can commend highly.

* * * * *

Have you noticed that every month I give you a deeply devotional, spiritual message by some great soul? Dr. Speer has that page this month. I am very happy about the men who have been in this list lately. Next month I will introduce to you Rufus Jones.

* * * * *

Now take a great breath and dive off the deep end, for I am going to push you off if you don't—into one of the most perplexing problems of the church today — namely, the missionary task. What has the last year in China done to missions? Who knows? Least of all perhaps, I. For a time I wanted to evade the issue, but then I knew I couldn't be true to you, my reader, and do that, so here goes with five articles! Read them! Let T. H. P. Sailer ("Ten Horse Power," we used to call him at Northfield Student Conference in those glad days beyond recall), Mr. Paton, Prof. Baker, Dr. Diffendorfer, and Mr. Kelly be your guides. These are not "catch-as-catch-can" articles for an idle moment of wool-gathering.

Editorial 5
Thy Kingdom Come, *Robert E. Speer* 9
What is Missionary Education, *T. H. P. Sailer* 10
The Jerusalem Meeting of the International Missionary Council, *William Paton* 12
The Response of Christian Missions to a Changing World, *Archibald G. Baker* 13
Who Are the Leaders of Thought in Religious Education, *Paul H. Vieth* 15
The "Disturbance of Growth" in Missionary Attitudes, *Ralph E. Diffendorfer* 16
The Program for Los Angeles, *Robert M. Hopkins* 18
Annual Meeting of the International Council 26
Religious Education in Central and South-eastern Europe, *James Kelly* 20
Religious Education in the Rural Church, *Henry W. McLaughlin* 22
Planning the Vacation Church School, *Thomas S. Evans* 24
Five Years Old, *Mary Sherburne Warren* 25
Equipping the Primary School, *Lillian E. McCormick* 27
Suggestions for Building Worship Programs:
Beginners' Department 28
Primary Department 29
Junior Department 30
Departments of the Young People's Division 31
Adult Department 34
School with Combined Departments 35
Recent State Conventions, *Robert Davids* 36
What's Happening in Religious Education 37
New Books 41

Our older readers will recall that the February *Journal* for last year contained a large number of articles on practical missionary methods. Now will be a good time to refer back to that *Journal*. You will also remember that the January *Journal* carried worship programs with missionary themes.

* * * * *

"Welcome the coming and speed the parting guest." Mr. Davids will no longer be a member of my editorial board, but Miss Jones will soon join it. Both are Methodists so I get a fifty-fifty break! Look this up.

* * * * *

There'll be someone beside movie stars in Los Angeles next summer, for the World's Sunday School Convention will bring five thousand or so performers there. I will hope to have you call at my booth in the Shriner's Temple!

* * * * *

What do you do when your five-year-old loses his temper? Lose your own? Never mind answering; I am not getting personal. But read Miss Warren's article.

* * * * *

But time (or rather space) fails me to tell of vacation schools, and the annual meetings, and the rural school, and worship programs, and newsy gossip and new books and the leaders in religious educational thought.

Yours in joyous service—until next month—and after.

The International Journal.

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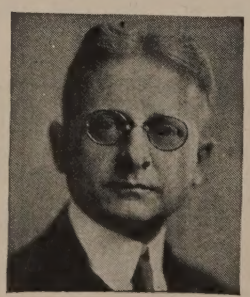

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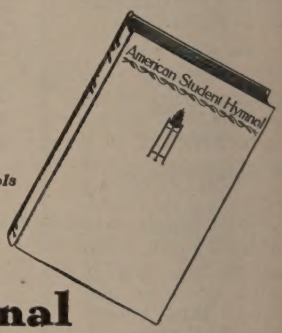

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EDITORIAL

'The Light of the World"

THE PICTURE on the cover page this month is "The Light of the World," by William Holman Hunt. The original of this painting is owned by Keble College, Oxford, and is hung in a small room adjoining the chapel. There is a beautiful story of it related by Ruskin in "Arrows of the Chase," which is used here by the courtesy of John Rudin & Company, Inc., Chicago, from *The Book of Life*.

Light of the World
By Holman Hunt

"The legend beneath it is the beautiful verse—'Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' Rev. 3:20. On the left-hand side of the picture is seen this door of the human soul. It is fast barred; its bars and nails are rusty; it is knitted and bound to its stanchions by creeping tendrils of ivy, showing that it has never been opened. A bat hovers about it; its threshold is overgrown with brambles, nettles, and fruitless corn,—the wild grass, 'wherof the mower filleth not his hand, nor he that bindeth the sheaves his bosom.' Christ approaches it in the night-time,—Christ in his everlasting offices, of Prophet, Priest, and King. He wears the white robe, representing the power of the Spirit upon him; the jeweled robe and breastplate, representing the sacerdotal investiture; the rayed crown of gold, inwoven with the crown of thorns; not dead thorns, but now bearing soft leaves, for the healing of the nations.

"Now, when Christ enters any human heart, he bears with him a twofold light; first, the light of conscience, which displays past sin, and afterwards the light of peace, the hope of salvation. The lantern, carried in Christ's left hand, is this light of conscience. Its fire is red and fierce; it falls only on the closed door, on the weeds which encumber it, and on an apple shaken from one of the trees of the orchard, thus marking that the entire awakening of the conscience is not merely to committed, but to hereditary guilt.

"The light is suspended by a chain wrapt about the wrist of the figure, showing that the light which reveals sin appears to the sinner also to chain the hand of Christ. The light which proceeds from the head of the Saviour, on the contrary, is that of the hope of salvation; it springs from the crown of thorns, and, though itself sad, subdued, and full of softness, is yet so powerful that it entirely melts into the glow of it the forms of the leaves and boughs, which it crosses, showing that every earthly object must be hidden by this light, where its sphere extends."

The Tax Burden of War

SECRETARY of the Treasury, Andrew Mellon, in his official report to Congress for the fiscal year ending June 30, 1927, attributed 82 per cent of the federal expenditures for 1927 to wars past and future. He devotes much space in his report to the functional distribution of expenditures for the past year and ranges himself squarely on the side of those opposed to war as a method of settling international disputes.

The public first became interested in the tremendous tax burden caused by war and preparation for war when the late Dr. Rosa of the United States Bureau of Standards published in 1920 his tables and charts of federal expenditures, which brought out the startling fact that out of every dollar received in federal taxation 93.7 cents was being spent for past and future wars, while only one cent was going for research, education, and development. Three years later the United States Bureau of Efficiency brought the Rosa figures up to date. By this time military expenditures had returned to somewhat more normal proportions and the percentage of expenditures due to wars had been reduced from 93.7 to 85.8. As shown by Secretary Mellon's figures for 1927, nine years after the close of the great war, 82 per cent of federal expenditures are directly traceable to war.

Secretary Mellon makes the following significant statement in his report to Congress: "When the average citizen grumbles over the size of his income tax payment, he often visualizes his hard earned money being spent by the government to compile reports on business or agricultural conditions, or to erect public buildings, send diplomats abroad, carry on scientific investigations, or make and enforce laws. As a matter of fact, a small part of the tax payer's dollar goes into work of this sort, only about one-sixth being used for all the multitudinous types of ordinary civil functions added together. One-half of each tax dollar is used for the service of the public debt. The remaining one-third of the tax payer's dollar is spent on military expenditures for national defense or payments to military veterans. The federal tax burden of one generation is largely determined by the military activities of the preceding one. This will be the inevitable situation as long as war is the method of settling international disputes."

Am I Big Enough?

IT IS WELL for each of us that he does not see the Closed Temples along the borders of the trail of his life. If he saw them so clearly as to sense his loss, his heart would break.

For one there is the closed Temple of Music. Its doors hesitated, eager to open to him, and he passed on, intent on mud pies. The soul was too small. For another there is the Temple of Friendship. Some soul was waiting, a-tiptoe, to offer him a boon beyond measure, and he chose something less because he was not big enough. All along our pathway have been the dull, reluctant sounds of slowly closing doors.

And then came that tragic day in our work as servants of childhood and youth! A child looked to us with those inquiring eyes that are God's unique gift, and we thought the sporting page more important. A youth came to ask a trivial question, hoping for an opening so as to ask a serious one, and we saw only the minutes of the last committee meeting. There was a chance to enter summer school, or to read a new book, or to spend an evening with some great heart, and we were studying the ad of the bargain basement. There was a priceless opportunity for us to forget the organization we serve and for once to serve the Kingdom only, but we would not! Our souls were not big enough.

May it be that some forward step for God's Kingdom waits, waits, waits, because my soul, or your soul, is not big enough for the great advance?

Auto Deaths and Religious Education

"Toll of Auto Deaths Mounts Toward 1,000. Cook County's 1927 auto death toll, which is rapidly mounting toward the 1,000 mark as the year wanes, stood at 991 last night, after the names of four victims had been recorded." A leading Chicago daily flashed these words before its readers a few days before the end of the year that has just passed. Statistics from other metropolitan areas speak of proportionately high totals in automobile deaths. At about the same time we read a resolution on the loss of life in traffic accidents, made public by the Federal Council of Churches, "We urge that the laws be of commensurate severity and that their enforcement be strict. We would suggest as more important, however, that pastors take appropriate opportunity to urge upon the people of their communities a unified effort to secure voluntary restraint and considerateness, both upon the part of pedestrians and drivers, and we wish heartily to commend such efforts."

It *is* time that the churches do something about this tragic indictment of modern life, and do more than pass resolutions. If this challenge were accepted by religious education it should prove vitalizing to the whole educative process. Right out of the situation itself should grow a Christ-like concern for *other* lives. Our modern machine age moves toward ideal ends so slowly because it lacks this vital "passion for lives" and is too much concerned with selfish interests only.

Here is a social problem which seriously concerns both young and old. Let the family group frankly face the issues on the level of worship. The family altar would be enriched through a new motivation.

Here is a problem which should take all education back to underlying purposes and objectives. Jesus valued personality above all else in life. Democracy should exist for persons. Is democracy in danger of existing for things? Is the auto an end or a means?

Prize Contest

Most Church Schools find the summer season one of peculiar difficulty. Teachers are irregular, because of vacations, week-end outings, and so forth; pupils are often away because parents have taken them to summer homes, on vacations, or have insisted on the unity of the family in their week-end picnics. The atmosphere of serious work is lacking. This is a statement of facts as they are, which constitute the circumstances under which many schools must labor.

In the face of these summer difficulties, there are many workers who have suceeded in carrying on a satisfactory program,— often more vital than at any other time of the year. What has been tested by some might prove of equal helpfulness to others. If we could but exchange our ideas, we would all be the better able to cope with our problems,

To encourage such an exchange of ideas, *The Journal* is offering a prize of $10.00 for the best plan of maintaining interest and effectiveness in the church school in the summer season, and a second prize of $5.00 for the plan judged second best. The Board of Editors will be the judges. Papers must be not more than 500 words in length and must be submitted on or before April 1. The winning papers will be printed in the June issue.

Two Fathers— a Parable

A busy father, who chose carefully in his purchases of stocks and bonds, decided that his son should have more religious training than the home was giving him. So he encouraged him to go to a church school, but he left it for the boy to decide which one that would be. Naturally, the boy went with his chum.

It just happened that the teachers in this school taught with their eyes upon the past. They featured theological systems on colored charts. They told strange stories and explained church dogma for them. The boy memorized, but did not understand. Years passed and the lad lost interest in this system which seemed so unreal to him. The stress of strong temptations came. He had not been led to understand life so, through little fault of his own, he fell by the wayside.

Another father was also busy, but realized that the ideas which governed the life of his son needed to be most carefully guarded. He too, wished religious training for his boy, additional to what his home offered. He went with the lad and searched carefully for a church school where the teachers taught life in its fullness. He found such a school and there this boy learned to live in the spirit of Jesus. Each day in this school brought new lessons of practical helpfulness. As he progressed in the public school, he found that his Christian thinking need not give way to new knowledge. They went hand in hand. As the strain of adolescent temptations crowded in upon him, he found strength in the Christian way to withstand and to grow normally. When he became a man he thanked God for a father who took time to see that his was a church school that taught him the things he would need for Christian living.

MELVIN C. DORSETT, Wichita, Kansas.

nd There They Crucified Him"

VERY AGE finds a new way of torturing the l ideals of Jesus. Ours has found one that no er could produce.

Here is a sentence taken from a pamphlet advertising well-known books by a widely-read author. "Jesus, ociable man, a cheerful, bright companion with a story on his lips—an outdoor man with clear eyes hard muscles?"

He was certainly all of this, but so was that attractive der of boys who changed the club room for a jail fine evening!

Here is another sample. "——'s two books interest and aid rich and powerful; they help any salesman to get orders for shoe ish—and to work on principles t lead him toward riches and ver."

Jesus, who washed his disciples' t and had no place to lay his head an ally of the shoe polish trust! us, whose whole life was a protest ainst riches and power—now the e who aids men to find them! ch is the penalty of being so pular as to be advertised!

No! No! We may never agree we attempt to interpret the inner il and the real meaning of Jesus, t we will never find out much out him by studying the fringes his life. For, as someone has ked, if Jesus was never anything ore than a common man, a glorified otarian as it were, *why take all the uble to prove he was nothing more*? hy not just forget him? We may ver agree in describing what that omething more" was, but *in the ct that it is there, lies the lone hope man!*

Out of My Distress"

THIS HUMBLE scribe worshipped some Sundays ago in a ndsome and well-filled church. he did so two pictures floated before his mind. hen the eye followed the scripture reading and the mns he saw the men and women of centuries ago out whose hot experiences every word had been congealed if it were a real drop of bloody sweat; those people re poor in money and often hungry for food, perecuted by tyrants, exiles from their homes, and so eir religion meant everything to them. And of at religion the words on the page were the inevitable wer. "Out of my distress, I cried unto Thee." hen the eye roamed over the church it rested on ek, well-groomed, even over-fed business men and eir wives who had never been poor, who came nearer being tyrants than to being oppressed by them, who ll lived in the communities where they were born d had never come within miles of knowing the enched soul of the exile. And yet they read the rds that pictured what was to them an alien experience, words that meant everything to those who uttered them and nothing to those who repeated them, words that glided harmlessly over the soul.

Do we not find here much of the reason for the formal emptiness of modern worship? In our present day emphasis upon worship in religious education are we not in danger of having youth slur over the words that mean much to age? In other words, is not our task *the creation of a vital experience*, rather than a mere repetition of the forms in which someone else clothed the vitality of his experience?

The world moves forward on the shoulders of those who share in creating vital and gripping ideals and experiences for themselves and their fellows. Are we doing it?

A HERO

HE sang of joy; whate'er he knew of sadness
He kept for his own heart's peculiar share:
So well he sang, the world imagined gladness
To be sole tenant there.

For dreams were his, and in the dawn's fair shining,
His spirit soared beyond the mounting lark;
But from his lips no accent of repining
Fell when the days grew dark;

And though contending long dread Fate to master,
He failed at last her enmity to cheat,
He turned with such a smile to face disaster
That he sublimed defeat.

—Florence Earle Coates.

"The Cart Before the Horse"

SOME PEOPLE make the work of securing money for foreign and home missions as difficult as that of the proverbial horse pushing, rather than pulling, his car. Is it because they cannot distinguish between horse and cart, or is it that they ignorantly — or stubbornly— refuse to recognize that the relative position of beast and vehicle does make a difference in results?

Who has not been present when some enthusiastic missionary worker has urged the audience to "bring a larger collection than usual next Sunday. It will be missionary Sunday and we must have more money than you brought last month or we can never make our pledge this year. Now don't forget."

How many have participated—perhaps against their will—in bringing about this increase through some debatable or questionable means!

Money—more money—pledge—next Sunday——

"What for?" asked the new pupil of the little boy who had brought him. "For the heathen, of course." "But who are the heathen?" "Why, they are the people we bring our pennies for on missionary Sunday." "Where do they live?" "I don't exactly know, but I guess near the Dead Sea. Anyway, it's our pennies that keeps them from dying."

How much more intelligent would be the answers of many older children and young people, or even adults?

Contrast with the above procedure the method of (1) presenting to the group, through the pupils themselves in so far as possible, in an interesting way the needs in particular situations; (2) permitting the group to have a part in choosing projects to which they wish to contribute; (3) developing attitudes of love, gratitude, and helpfulness, rather than rivalry, condescension and race superiority, as a stimulus for giving to missions; and thereby; (4) securing more intelligent, more generous, more Christian church school pupils and church members.

Practical Education

THE COMMITTEE on World Friendship among children instituted by the Federal Council of Churches has announced for 1928 "A Project for Cultivating Understanding and Goodwill Between the Children of the United States and Those of Mexico." This project consists of the filling of friendship school bags for Mexican children, to be distributed through the Department of Education of the Mexican Government in the schools of Mexico on the Mexican Independence Day, September 16, 1928. This undertaking appeals to us as a very effective bit of education.

The project is made *specific*, for the pupils who engage in it are not led to think about the outside world in general but about Mexico very specifically. This is exceedingly wholesome because of recent happenings between our country and Mexico, and there is also good basis in educational theory for a type study of this sort. The attitudes of goodwill which may be developed toward Mexico may or may not carry over toward peoples in other foreign countries, but certain it is that through engaging in such an undertaking the way will be opened for similar activities with respect to other countries, leading to a better understanding of the people of such countries.

The undertaking commends itself from the standpoint of good educational procedure because it is very definitely planned to be an *activity* of the children. While, of course, the initial approach will need to be made through adults who are familiar with the plan, the undertaking is intended to become a purposeful activity for the children engaging therein. Just enough help is offered to make it possible for children to carry forward the work. It is suggested that the work be completed in time for World Goodwill Day on May 18th and that a special program be arranged for the entire community as a "farewell" to the friendship school bags.

The specifications for this project provide that the articles which are sent shall be related to the school life of the Mexican child. Thus will be initiated a study of that area of life of the Mexican child which is perhaps most closely comparable to the life of the American child. If to know one another is the first step toward attitudes of good will, then this project is to be commended as a very effective approach to the teaching of goodwill.

Hallowed be Thy Name

THE EDITORS of the JOURNAL have requested me to state in five hundred words what I regard as the most needed emphasis in present day religious education. It is never safe to deal in superlatives. I am quite sure, however, that the matter to which I shall call attention is deserving of the most serious consideration by those engaged in religious education.

In Goethe's model school described with elaborate detail in *Wilhelm Meister* the central place is given to the development of reverence—reverence for God who is above us, reverence for what is about us, and reverence for what is beneath us, this threefold reverence leading to reverence for ourselves as the highest that God and nature have produced. Children, h says, are not naturally reverent, "and yet it is o this one thing that all depends for making man i every point a man."

If current literature is to be taken as truly reflectin the prevailing temper of American youth, we a bound to conclude that one of its most striking cha acteristics is an utter lack of any aspect of the thre fold reverence which Goethe regards as necessar to the highest character. Reverence, indeed, seem to be quite generally regarded just now as a matte for ridicule rather than a quality to be desired an cultivated. It marks one as an old fogy who ha failed to keep step with the pace of our fast moving ag

If, therefore, the great poet-philosopher was righ in maintaining that reverence is a fundamental requ site of true manhood, we have here a fact which cal for the most serious and careful attention. And tha he was right cannot be an open question in the min of any intelligent Christian. For, however we ma differ in regard to matters of doctrine, we are a agreed that reverence for and loyalty to God ar absolutely essential to a truly religious life. And education fails to develop these qualities it is n religious education whatever else it may accomplis

If the conclusions stated above are correct, ther must be some serious defect in our educational pr cesses, and the sooner we get about trying to find ou what this defect is and how to remedy it, the bett for our children, our country, our civilization.

I CANNOT, in the brief space allotted me, attemp a discussion as to how religious emotions an attitudes may be developed. Indeed, I am not at a sure that I know. It is quite evident, however, th it requires something which our current education methods are not giving in adequate measure. Sin I am suggesting a problem rather than attemptin to solve it, two or three questions may be permitte

Since, as is generally admitted, emotional attitud are caught rather than taught, may not the fact th family worship has been largely abandoned and th children, as a rule, no longer worship with their paren and elders in the regular services of the church, part account for an apparent decline in the spirit of rev ence? If so, is it possible for us to discover some oth type of united worship that will make up for this los

In case a new type of united service is devised, what kind is it likely to be?

It will be recalled that Goethe in the descripti referred to above represents the Overseers of his id school as depending mainly upon symbolism a especially upon symbolic acts and attitudes for t development of reverence. It will be recalled a that practically all the great religious cults that ha stood the test of centuries have made a much lar use of symbolism than is made by the Protesta denominations of America. Is there anything these things that throws light upon the direction which we must look for the solution of our proble

E. B. CHAPPELL

Nashville, Tennessee.

"Thy Kingdom Come"

By ROBERT E. SPEER*

THIS IS a warranted prayer. It is a legitimate and justifiable conception and it is a reasonable and cessary hope. Otherwise our Lord would not have ught his disciples thus to pray.

And yet the conception of a Kingdom is startling. id it is to be noted that St. Paul very seldom makes e of it. The phrases "the Kingdom of God," and he Kingdom of Heaven," which are found, the for- er two score times in Matthew, Mark and Luke id the latter nearly a score in Matthew only, the lat- r never and the former only perhaps in Rom. 14:17; Cor. 4:20; 6:9; Gal. 5:21; Eph. 5:5; I Cor. 15:50; Thess. 1:5; in all Paul's Epistles. His favorite thought of God's household or family, or of the Church and ltimately humanity as a body bound together with all ie unities of a living organism. And John also is ccustomed to use other forms of speech than the ideal f a Kingdom. In his Gospel the conception of a Kingdom, and this wholly spiritual, is found only in ohn 3:3, 5 and 18:36.

It would seem, accordingly, that the disposition of ome among us to construe Christianity exclusively r even fundamentally in terms of the phrase, "the Kingdom of God," is not in accord with the prevailing eaching of the New Testament, nor perhaps even of he Synoptic Gospels where the phrase is so commonly sed. For even in them, and overwhelmingly in John, he same representation of Jesus' teaching is found vhich prevails throughout the New Testament and God is thought of primarily not as King but as Father nd his people and all that is his are conceived not so nuch as a Kingdom but rather as a family.

Nevertheless the Kingdom conception is true and our Lord, himself, embodies it in his prayer. God is the King—the creator, owner, sustainer and judge of all. We are his people. It is he that made us and not we ourselves. And he is our absolute Master and Lord. But even so the Old Testament writer could not but slip his metaphors from King to Shepherd. We are his people—the sheep of his pasture.

FOR WHAT does a Kingdom exist? For the glory of the King and for the good of the people, and, as in a true kingdom these two are identical, a king cannot be glorified in the ills of his people. Most of all the kingly God finds his glory in goodness and love. It shone in its fulness in the sacrifice of his Son for his people. A true kingdom is prosperous but its prosperity must be something more than material. For the Kingdom of Heaven, as Paul says in one of the few passages where he uses the idea, is not meat and drink but righteousness and peace and joy in the Holy Ghost. Earthly kingdoms have sought conquest and extension.

> Conquering kings their titles take
> From the foes they captive make:
> Jesus, by a nobler deed,
> From the thousands he hath freed.

The Kingdom of God at one and the same time both seeks extension and needs none. Already God is King over all. There is nothing outside of his sovereignty, but great numbers of his subjects and wide areas of his dominion either ignore or reject him. His is a Kingdom by right. He might at any time make it a Kingdom in fulness of fact by destroying or subduing all that rebels against or that simply refuses to acknowledge and obey. But Christ's conception of the Kingdom involves a long and patient suspense of such final and absolute judgment. The King waits as Father for his children to come to themselves and to return home.

The New Testament frankly recognizes that at present there is rebellion in the Kingdom and that malign forces fight against the movement of good will and love and righteousness. Jesus spoke of these evil forces. John 12:31; 14:30; 16:11; Luke 10:18; 22:31. And St. Paul refers to them. Eph. 2:2; 6:12; Rom. 16:20; II Thess. 2:9; I Thess. 2:18. The coming of the Kingdom means inevitably warfare against all that resists or hinders its coming: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual host of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand."

IS THE Kingdom coming? Or are we no nearer to its fulfilment today than when Jesus first taught his disciples? Surely, far nearer. Evil is in the world, as real and subtle and powerful as ever, and the more noxious and desperate as it increasingly represents antagonism to moral good either seen and scorned or rejected and denied. But good is in the world, good that has its origin and finds its sanction in God. And generation by generation evil is more clearly seen as evil and more firmly resisted, and good builds itself by God's grace a little more securely into human life.

And how may we hasten the accomplishment of our prayer and forward the coming of the Kingdom? *By our own lives.* The Kingdom, as Jesus taught, is a growth, like a harvest from the sown grain. And men and women are the good seed of the Kingdom. *By ceaseless struggle.* We rest in God but also we strive for God and he prays poorly who does not fight bravely and gird himself anew each day for fresh conflict, until the day is done and the battle won. *By faith that it must come.* It cannot be that it shall fail. For the Father sent his Son to be not the Loser but the Saviour of the world. And the promise stands secure; that the end cometh "when he shall have delivered up the Kingdom to God, even the Father. When he shall have put down all rule, and all authority and power. For he must reign until he hath put all enemies under his feet." Then apparently the Kingdom is to melt into the Eternal Fatherhood.

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What is Missionary Education?

By T. H. P. SAILER*

WE CANNOT answer this question unless we decide first what is Christianity. What is the essential nature of this thing that we call the Christian religion?

A theologian may tell us that the essential thing in Christianity is justification by faith. God has provided salvation for all through Christ. We accept this through faith and receive the blessing of fellowship with God. Good works are important, but the all-important thing is to preserve this union with God.

Another type of professing Christian, whom we might call the man on the street, says such talk is too theoretical and mystical. The essential thing in Christianity is to do unto others as you would have them do unto you. Belief is all right, but the principal thing is square and kindly dealing with those around you.

The theologian is concerned with keeping open the channel between ourselves and God. The man on the street wants to keep open the channel between ourselves and our neighbor. How about keeping both channels open at once and connecting them?

The missionary-minded person holds that the essential thing in Christianity is not merely to receive from God nor to show kindness to others, but to pass on the goodness of God, to *share* his love and purpose for all mankind. He reminds the theologian that in the higher ranges of life we keep only what we give away. The painter who never puts his pictures on canvass, the thinker who never sets his thoughts on paper, the inventor who never works out his models—all these cease to grow. We develop as we express. The Christian who keeps God's goodness to himself cuts off the supply. He receives only in proportion as he transmits.

THIS third view does not combat either of the others, but only seeks to combine them. It does not ask either side to surrender anything for the sake of borrowing from the other, but only to strengthen itself. If I believe that God yearns to help mankind, but has limited himself to work through his followers, I have the greatest incentive to faith and prayer, on the one hand, because I want to keep in contact with the source of power, and to activity, on the other hand because I know that without my effort God's power will not be realized for human benefit. The German mystic who prayed: "I would fain be to the eternal Goodness what his own hand is to a man," was thinking of both these elements. He desired not only union with the artery that supplies the hand with blood, but with the nerve which enables it to execute the body's will.

There are passages in the Bible which are frequently quoted in favor of the first of these three views, but which really support the third. Take, for instance, the figure of the vine and the branches in the fifteenth chapter of John. Some persons seem to think that this passage is an exhortation to concentrate all their energies on union with God. Christ does say that the branch that abides not in the vine becomes withered but he also says that if it does not bear fruit it is cut away. The function of branches is not to consume sap, but to bear fruit. The more fruit a branch would wish to bear, the more it would be concerned about its supply of sap. The more sap it received, the more concerned it would be to turn it into fruit.

WHEN PAUL said that he was debtor to Jews and Greeks, to the wise and the foolish, he meant that the goodness that he experienced from God was his chief incentive to serve every race. No man ever felt his debt more keenly, and none was ever more stimulated by it to depend upon the power of God.

One of the motives that drive men to work is the desire to provide liberally for their own families. They plan and strive to discover methods that are lucrative and take the most supreme satisfaction in having their families enjoy their large incomes. Why should not the desire to provide benefits for all we touch drive us to earn larger spiritual incomes?

The missionary-minded person tells the man on the street that the only thing the matter with his kindness is that it is not deep and high and broad enough, that he ought not to seek to serve other men from his own shallow little cup when he might have at his disposal the fullness of God's power. In other words, the essential thing in Christianity is to be, not a terminal, but a way-station for the goodness of God, to let him work through us in carrying out his purposes for all the world. This will demand three things on our part. First, we must share God's spirit of sympathy and desire to help. Second, we must share his intelligent purpose of righteousness for the world which we call the kingdom of God. Third, this sympathy and purpose must not be limited in its range, but must take in every nation and race and class, near and far. If the good nature of the average man had been sufficient to meet the needs of mankind, Christ would not have had to die on the cross. His death is a symbol of the length of sacrifice to which the Love of God is prepared to go.

WE BEGAN with presenting three different views of the essential character of Christianity. If the first of them is true and Christianity is a matter of belief and joy in personal salvation, Christian education will concern itself with what God has done for us and how we may appropriate it. It will concentrate on the Bible and consider everything else as of minor importance. Missionary education will be regarded as a separate subject that must not be permitted to interfere with the "regular" courses. It may be slipped in for five minutes a Sunday or even one Sunday a quarter, but if any more time is desired, it must be provided outside the sessions of the church school.

According to this view, the only thing that has a right to be called religious education is Bible study. Missionary education is something else, good in its way

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those who are interested and willing to undertake it. f the man on the street is right and Christianity is inly a matter of good-natured treatment of others, ristian education should appeal to this good nature her than to theological or spiritual motives. It st therefore be very practical and popular. It must p in mind that the average person is good-hearted, lacking in imagination for that which is remote and side of the range of his practical experience. His erest in others usually varies inversely as the square the distance. Earthquakes in Japan, famines in ina, or floods in the middle west appeal to his gener- ty, but more constant and prosaic needs of people at me and abroad fail to stir him. In order to secure e active response which is the essence of Christianity must somehow catch and hold attention long ough to penetrate into his sym- thies. Christian education should erefore study the latest tricks in vertising and impressionism. It ust cut away from old-fashioned ethods. It must understand that agazines and books that are not rillers will not be read, that lan- rn talks are worn out, and that ly movies will attract a crowd. It ill provide missionary tabloids ith plenty of illustrations and color inting. The man on the street ants something peppy.

According to this view, Bible udy is all right as a matter of eneral education, but to get things one we must rely on the methods hich men employ in business.

Both of these views have been mewhat exaggerated in order to ring out their contrast more clear- . They do, however, represent wo great tendencies that influence ultitudes of Christian people to- ay.

If the third statement is the true ne, if Christianity is missionary in s essential nature, Christian edu- ation must also be essentially issionary. It must not be satisfied merely to help eople enjoy the blessings of God, nor arouse them to o something philanthropic for others. It must make hem channels connecting the infinite resources of God ith the manifold needs of the world. It must develop n Christians more of the length and height and breadth f God's love.

It is told of Mr. Dwight L. Moody that some one ho wondered at his constant and restless activity, nce asked him whether he thought he took enough hought for his own soul. The answer was: "I forgot had one." Any man who can keep as open-doored to od as Mr. Moody was, and at the same time as big- earted towards his fellow men, can well afford to let is soul's welfare take care of itself. The main require- nents of spiritual hygiene are hunger and thirst for od's righteousness which keep drawing on him for upply, and a purpose of realizing his kingdom in the orld that simulates and directs our energies. Unless we draw on God's richness, our tides of vitality will run thin; unless we extend them in service, they will clot.

God's Dreams

DREAMS are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all.
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating.
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!
—Thomas Curtis Clark.

From The New Patriotism.

WHAT is missionary education? It is the education that helps people to realize their normal Christian development. It begins with the youngest age groups and teaches God's love for us, while it trains in sympathy and service for one another. At every stage of growth the best human impulses are enlarged by letting flow into them and through them the great good will of Christ.

Next, it tries to make people understand and desire the sort of world God wants this to be: first, a world where natural resources are not only developed, but justly distributed, where each serves according to his ability and receives according to his need; second, a world where social institutions provide nurture for the young, and fellowship and cooperation for all; third, a world where truth and beauty are placed at the disposal of the common good; fourth a world where higher spiritual values direct and interpret all of life. This is the sort of world that commands the increasing intellectual respect of those who grow mentally.

FINALLY, missionary education stands for world brotherhood, understanding and fellowship between every nation and race and class. It realizes the weakness of the ordinary imagination and the deadening effect of self-interest on human relations. It therefore undertakes to begin early to counteract the prejudices that make us provincial and selfish.

"Well," some one will say, "all this is very interesting theory, but I do not see what is to become of the kind of missionary education that has done so much good in the past. Where will we find place for the information about the work of our denominational agencies?"

The ideals that have been mentioned would certainly affect missionary education as we know it at present, which consists in such large part of facts concerning missionary activity. For many this is the only thing that comes to mind when missionary education is mentioned. In this field in particular certain changes would occur.

In the *first* place, missionary information would be *demanded.* Instead of being the wooer, the missionary writer would become the wooed. Instead of being considered an unwelcome intruder on the sacred premises of the Sunday school lesson, the missionary teacher would be regarded as an indispensable contributor. The program that has been suggested would be quite impracticable without constant news of the progress of the kingdom of God all over the world.

(Please turn to page 46)

The Jerusalem Meeting of the International Missionary Council

By WILLIAM PATON*

INTERNATIONAL cooperation has become one of the most prominent features of modern life. Science, literature, finance and socialism are among the prominent departments of human thought and life which have effectively internationalized themselves. It hardly needs proving that if the Christian enterprise in the world is to be effective under the conditions of modern life it cannot but become international in its consciousness and prospectus.

Christian people are sometimes a little contemptuous of the holding of international gatherings. They are inclined to think that there are too many of these gatherings. They have heard of the Stockholm gathering to consider the application of the Christian ethic to social and industrial affairs; of the Lausanne Conference on Faith and Order; and they are tempted to ask about the meeting to be held next Easter at Jerusalem whether it is likely to fulfill any really useful purpose.

THE INTERNATIONAL Missionary Council which is to meet from March 24th to April 8th, 1928, at Jerusalem, is a permanent body, set up shortly after the close of the War but carrying on in a permanently organized form the missionary cooperation on a world scale, which dates from the famous World Missionary Conference held at Edinburgh in 1910. The Council is built up on the basis of national groups of missions in most of the countries of the world together with the recently formed National Christian Councils in India, China and Japan. The previous meetings of the International Missionary Council have been attended mainly by members of the missionary boards and by missionaries. Few of the nationals of the countries in which mission work is being carried on being included. There is no aspect of the forthcoming Jerusalem Meeting more important than the fact that it will include in its membership a considerable number of delegates from India, China, Japan, Korea, Southeastern Asia, the Dutch Indies, the countries of the Near East and the various territories of Africa. The meeting will, in short, call together a considerable number of those most responsible for the administration of missionary work throughout the world together with a considerable number of those who have been called to positions of leadership in the Christian Church in Asia and Africa.

THE TOPICS to which the thought of the meeting will be directed are all of high importance. They comprise the Christian Message in Relation to non-Christian Systems of Thought and Life, Religious Education, the Relation between the Older Churches of Christendom and the Younger Churches overseas, the Problem of Race Relationships, the Growth of Industrialism in the East and Africa, and the Relation of Christian Missions to it, the Problems relating to the carrying on of Christian work among the great rural communities of the East and of Africa, and the question of the future organization and work of the International Missionary Council itself.

Readers of this journal will expect some account of the treatment to be given to the very important subject of religious education. The process of preparation is itself illustrative of the reality of international cooperation. One of the secretaries of the International Missionary Council, Mr. J. H. Oldham, in the summer of 1927 wrote a short memorandum outlining roughly the main results of educational science in its bearing on the problem of religious education and defining such questions which ought to be faced by those responsible for religious education in the mission field. This memorandum was sent all over the world, discussed by groups in India, China, Africa, as well as in the United States, Canada and Great Britain, Germany and Holland, and the result is that a larger and fuller pamphlet has been prepared and is being submitted to the International Missionary Council at Jerusalem written by Mr. Oldham and Dr. Luther A. Weigle of Yale University, on the basis of the discussions carried on in these different countries. I am, myself, a new-comer to this particular study and I should like here to testify to the extreme interest and stimulus which I have found in the discussions of this subject. I have been led to feel, as I know is the case with others, that in the great movement of educational thought which has been so prominent a feature of the last generation there is much that is a restatement and reiteration of essential Christian values and that there lies in the linking up of the work of missions with the educational thought of the world enormous reservoirs of power for the Christian movement. Religious education, I have come to realize, means much more than Sunday schools and text books; it means the whole presentation of the Christian message and spirit along the entire range of Christian activity. It is something with which the preacher and the home are concerned, not only the teacher and the school.

IT MAY be said finally that the Jerusalem Meeting will only be understood in its full significance if it is thought of as a stage in a process which will be carried on over a period of years. Only an incorrigible optimist will regard the passing of resolutions at a conference as in itself a remarkable achievement. The meeting will be significant first in the clarifying of work done and discussion carried on all over the world and second in the delineating of powers of investigation and action which must be pursued for the future. The officers of the Council, the constituent bodies which make it up, the churches, missions, boards and societies of which those constituent members are themselves composed must all in varying degrees share in the continuous effort of thought and prayer by which alone the vision which may be seen at Jerusalem can be translated in terms of reality.

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The Response of Christian Missions to a Changing World

By Archibald G. Baker*

IF IT HAD been Asia that had discovered Europe in 1492, instead of Europe discovering America, the subsequent history of the world and also of Christian missions would have been different. As it happened, it was the European who knocked violently at the door of Asia and Africa; the great non-Christian world soon discovered that it had neither the power nor the ability to stand up before this Western aggression—military, political, commercial and cultural,—and eventually settled back into an attitude of submission or of passive resistance. In the midst of such relationships it was inevitable that Christian missions should take the form of benevolence in its spirit and ministrations, and that it should assume the patterns of colonial administration in its own organization.

But during the last forty or fifty years a profound change has been passing over the non-Christian world, especially touching its attitude to the aggression of the West. Beginning with Japan, first one country and then another has asserted its nationalism against the imperialism of the Christian powers. The exploitation either of natural resources or of the native masses for the benefit of foreign capital has become the subject of popular protest. Thoughtful people in both hemispheres have begun to discriminate between the elements, good and bad, within their own civilization and in the civilizations of others, and are discovering that in no case is all the good of the world found in one and all the evil in the other. And so it has come to pass that Western imperialism which thought to dominate the world and Western Christianity which considered itself commissioned of God to convert the world are now being challenged by the self-assertion of the Eastern nations; and, what is equally disturbing, are being summoned before the enlightened judgment and the awakened conscience of both the East and the West, which are becoming disillusioned and sophisticated to an embarrassing degree.

These new world conditions are inevitable. They are being ground out year after year by the mill of the gods; and that mill will continue to grind. In such a world as this, then, the future of the Kingdom of Heaven will depend, not simply upon the promise of the great commission, but also upon the success or failure with which the missionary enterprise meets the exacting demands of these changing circumstances.

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New Attitudes Must Be Born

"It must be recognized that the establishing of better attitudes between the East and the West depends upon something more than the good will of good people in either hemisphere. Respect, cooperation and fellowship are not things that can be given for the asking, as is the case with benevolence. Rather, like love, they must be won. . . . *Mutual respect and honor must be merited.* And these cherished attitudes which we all long for will never prevail until the people of the East and of the West alike give greater diligence to make themselves worthy of respect and confidence. There is a limit to those things which can be given, even with the best of good will. Opportunity may be bestowed. Respect and equality must be won."

THE FIRST recourse of Christian people in the face of an overwhelming task is to summon each other to *greater devotion*, faith, prayer, and sacrifice. The greater the difficulty, the greater the call for faith and consecration, without which the missionary enterprise would die. But there are limits to the efficacy even of faith and sacrifice. Do we of today pretend that we will surpass the missionary pioneers and martyrs in the exercise of these virtues? Has the unstinted devotion of thousands of such saints during the last one hundred years brought final victory? The history of modern missions forces us to the confession that, indispensable as intensity of devotion may be, it does not move all the mountains, and something else is needed if the world is to be won for Christ.

RECOGNIZING this fact, there has been a constant call for what might be termed *greater intensity*. After careful calculations it was mathematically demonstrated that with a certain amount of money and a certain number of missionaries the world could be evangelized in one generation. And so, through the Student Volunteer Movement, the Laymen's Missionary Movement, and finally the Interchurch World Movement every effort was made to provide the necessary resources and thrust them forth into the great unbelieving world. The methods of high-pressure salesmanship were introduced into the missionary enterprise, in the expectation of securing corresponding results. We have since discovered, however, that there is a limit, a saturation point, beyond which Christian people will not give continuously and uniformly. There is also a limit to those things which may wisely be done for another, even with all the resources in the world. No, not even the combination of intensity of devotion and extensity of resources is sufficient to establish the Kingdom of God in such a world as this.

IT IS NOT strange, therefore, that of late missionary leaders are seeking as never before to gain *greater efficiency* in their organization and methods. They are endeavoring to do with the missionary enterprise what the science of physics has done with lightening, namely, through a deliberate study of the forces involved and of the manner of their operation to get control over them and to manipulate them for definite purposes. This is what the new science of missions is attempting; to study the missionary process in such a way as to discover the forces or factors involved and the manner of their operation, with the object of giving greater

efficiency to missionary activity. This purpose was apparent in the Edinburgh Conference in 1910. It is even more evident in the proposed program of the International Council of Missions to be held in Jerusalem in the spring of 1928, where for the first time religious education is to occupy a prominent place in the deliberations of missionary leaders.

Of course, anybody familiar with mission work knows that education has been the constant handmaiden of evangelism. From the beginning, mission schools have been maintained. No small part of evangelism has consisted in the training and indoctrination of the converts, young and old. But the keen competition of government schools during the last few years, and the growing disappointment over the spiritual results of church and mission school have been the cause of much heart searching and prayer. Now for the first time it is proposed to call to the aid of the missionary undertaking all the help which the sciences concerned with human development and education can offer, hoping thereby to give greater efficiency to "those efforts and processes which help to bring children and adults into a vital and saving experience of God as revealed in Christ."

However, important as improved educational technique may be, it too has its limitations. It may become a two edged sword which cuts both ways. Perfected educational methods may be used and are being used by secular governments, Buddhist sects, large business corporations, as well as by the Christian church for the furtherance of ends which may or may not be consistent with the Christian ideal. The ultimate educational question then is not a matter of improved technique, but rather that of objective and control.

A FOURTH response to the changing world takes the form of a *new attitude* which is struggling for birth. The characteristic attitude of the Christian of the last century to the non-Christian was benevolence. Benevolence is kindness extended by a superior to an inferior, by one who has to one who has not. But with increasing insistence this outside world is refusing to take the position of an inferior, and is resenting both the benevolence and the complacent dominance of the Western World. It is for this reason that four of the five subjects which will occupy the attention of the delegates at Jerusalem have to do with attitudes and relationship; namely, The Christian Life and Message in Relation to non-Christian Systems, The Relation between Younger Churches (abroad) and Older Churches (at home), The Christian Mission in the Light of Racial Conflict and Industrial Developments, and finally, International Cooperation. Thus, in council chamber and in the give and take of life's relationships, Christian people, and especially those engaged in the work abroad, are striving to overcome past habits of mind and bring themselves to the place where they can sincerely recognize the good as well as the evil in other religions and cultures, where they will be willing to give justice in economic and international dealings, even if it is to their own hurt; to the place where they can substitute a spirit of cooperation, fraternalism, and reciprocity for the older attitude of domination, paternalism, and superiority in the manifold relationship of nations, races, churches and individuals.

No effort that the church is putting forth today wil make a greater demand upon her spiritual resource than this effort to overcome the pre-conceptions of pas years and to assume new and appropriate attitudes t the present day world. It is easier to give the "heathen the Gospel than to give them justice or respect. N effort, however, will be so productive of good an offers so much promise at the present time.

And yet, on second thought it must be recognize that the establishing of better attitudes between th East and the West depends upon something more tha the good will of good people in either hemisphere Respect, cooperation and fellowship are not things tha can be given for the asking, as is the case with benevo lence. Rather, like love, they must be won. An individual, race, or nation has the right to deman equality of opportunity for development and the re moval of disabilities and of traditional prejudices; bu after all it is only such prerequisites that can thus b asked for or bestowed. Mutual respect and hono must be merited. And these cherished attitudes whic we all long for will never prevail until the people of th East and of the West alike give greater diligence t make themselves worthy of respect and confidence There is a limit to those things which can be given even with the best of good will. Opportunity may b bestowed. Respect and equality must be won.

FINALLY, we discover that in response to a chang ing world the missionary enterprise, and eve Christianity itself, are changing—not simply wit reference to such superficial matters as methods work or details of administration, but even with respe to those things which are held to be most fundamenta The old vocabulary, the old phrases, are still preserve but almost imperceptibly they are taking on new mea ings. If we take Christian doctrine as one exampl anyone who looks beneath the surface will discover th through the subtle influence of people on people and cu ture on culture quiet transformations are taking pla concerning such fundamental questions as the doctrine God and his relation to the world, the Christian clai to exclusive Divine origin and monopolistic possessio of Divine truth, the inner essence of the Gospel me sage, the extent to which and the manner in which Jes may be called the revelation of God and the Savior the world. Our missionary literature dwells frequent upon the transformations which the Christian approa is forcing upon non-Christian faiths. We are not quick to detect what is transpiring, through the sam approach, within our own faith. But the same r ciprocal process which is working upon the religions China, India, or Japan is also working upon the Chri tianity of Europe and America, and as a result, Hin and Christian alike are facing the same solemn que tion: How much of that which is old and precious w abide?

FROM THE ABOVE there may be deduced two three conclusions concerning the inner nature missions:—

(a). The missionary enterprise is a much more co plex process than we hitherto had supposed. There no one key to success. Each of the responses list above has its own peculiar limitation.

(Please turn to page 42)

Who Are the Leaders of Thought in Religious Education?

By PAUL H. VIETH

lter Scott Athearn
n of the School of igious Education and al Service, Boston Uni- ersity, Boston, Mass.

Norman Egbert Richardson
rofessor of Religious Edu- tion, Northwestern Uni- versity, Evanston, Ill.

Joseph Manson Artman
General Secretary, Religious Education Association, Chicago, Ill

George Herbert Betts
Professor of Education, Northwestern University, Evanston, Ill.

Any of us, no doubt, could undertake to answer this question to our own satisfaction. But would we agree with each other? Would we tend to rank high only those leaders with whose idea we are inclined to agree?

One phase of a study which is in process in our department of research and service has given an answer to this question. The pictures on this page show what that answer is.

A questionnaire was directed to 114 professors of religious education in theological seminaries and 198 professors of religious education in colleges and universities. These professors were asked to name the ten persons whom they considered to be the outstanding leaders of thought in modern religious education. A total of 72 replies was received. Each vote, whether first, tenth, or any other choice, was counted as one and the selection made on the basis of the highest total number of votes received.

Luther Allan Weigle
Sterling Professor of Religious Education, Yale University, New Haven, Conn.

In addition to naming ten leaders in religious education, these men and women were asked to rank the ten in the order of importance. This was done because it was recognized that some individual who would be regarded as a foremost leader by a considerable number of respondents might yet not receive a large enough total number of votes to be included within the first ten. A few replied in answer to this request that since different ones were named because they represent leadership in different aspects of religious education, it was impossible for them to make a ranking. Most of the respondents, however, did rank their choices. This ranking showed that very few first, second, and third choices fell to individuals not included in this list of ten.

The position of any picture on this page bears no relation to the position occupied in the list of ten as indicated by the total number of votes. It should also be emphasized that we make no claim for this particular list except that it represents the choice of 72 professors of religious education. Any other group might make an entirely different selection. A word should perhaps be said as to the reason for using the professors as an "electorate" for this study. This was done because: (1) religious education being a highly specialized field of which comparatively few people are masters, it was necessary to select carefully the group to vote on this question; (2) the professors of religious education in our colleges and seminaries are by their very profession required to be familiar with the thought in this field from all viewpoints. It is recognized, of course, that there are many persons outside this particular profession who would be able to give equally competent answers.

One of the interesting things about this study is the surprising unanimity in choice on the part of these professors. This was revealed by taking the votes of the group of seminary professors and comparing these with those of the professors in colleges and universities. The list of ten receiving the highest number of votes was identical for the two groups though the order varied somewhat. Four of the men included in this list were named by 83 1-3% of the respondents, while the one in the list receiving the least number of votes was named by 27 7-9%. It should be noted, however, that each respondent had his own "favorite sons" (and daughters) as revealed by the fact that the total list of nominees included 166 names, of which 116 received but one vote each, and twenty received two votes each.

Theodore Gerald Soares
Professor of Religious Education, University of Chicago, Chicago, Ill.

The best part of this story is that these leaders will be among the contributors to the *International Journal* during 1928. A few facts about the personal and professional history of the author will be presented with these articles. This will give our readers an opportunity to get better acquainted with these leaders of thought in religious education.

George Albert Coe
Professor of Religious Education, Teachers College, Columbia University, N. Y. (Retired) Evanston, Ill.

Hugh Hartshorne
Joint-Director Character Education Inquiry, Teachers College, Columbia University, New York Cit

Henry Frederick Cope
Former General Secretary, The Religious Education Association, Chicago. (Deceased Aug. 3, 1923)

William Clayton Bower
Professor of Religious Education, University of Chicago, Chicago, Ill.

The "Disturbance of Growth" in Missionary Attitudes

By RALPH E. DIFFENDORFER*

IF MISS KATHERINE MAYO had written "Mother India" in 1907 instead of in 1927, it is doubtful indeed if it would have stirred the world. India would scarcely have heard of it: Europe and America—so far as literary and international groups are concerned—would have dismissed it as "another missionary book." Parliament would not have considered it to require cabinet interrogation. Missionaries might have regarded it as a fine example of the thing they were trying to impress upon the folks "back home."

But today the book and the author are on lips everywhere. India sends up an almost united voice against its unfairness, its bias, its warping of the true picture of India, its omissions as well as its commissions. One British governmental party endeavors to find in it the propaganda of another party. Missionaries denounce it as a partial truth, or welcome it as an ally in their work—depending largely on where the missionary works and with what groups of the Indian population he has the closest contacts; in other words, upon how accurately it portrays India from the angle at which that particular missionary sees it. The general populace of America looks on bewildered, not knowing what to believe since all the doctors—D.D.'s and M.D.'s and Ph.D.'s—cannot agree upon its truth or falsity. Meanwhile the publishers know from the sales records that America and Europe are interested in "Mother India"—interested as it would have been impossible to interest them two decades ago.

A Wholesome Spirit Abroad

This is merely one illustration of the fact that there is a new spirit, a new wholesome spirit, abroad in the world and that both in the administration and in the teaching of missions this new spirit must be considered.

What is this new spirit among the nations? It is an awakening of races and peoples to a realization of their own worth.

It finds expression in many ways: in a desire and quest after political freedom, in opposition to foreign exploitation and overlordship, in a desire to become recognized as equal to any other group, sometimes in a feeling of the inferiority of those who have hitherto asserted superiority, in a cherishing of the things of their own civilization and religion against the attack or ridicule or aspersions cast by Anglo-Saxons and Christians upon them. In China it takes the form of an attempt to set up a real republic and to rid the country of the evils of exploitation and unequal treaties with the Treaty Powers. In India it takes the form of agitation for "home rule" and for non-cooperation by Indians in the social and economic enterprises superimposed upon the people by the government and the industrial men of Great Britain; in Africa it takes the form of demands for better labor conditions, better regard for human life, more equitable sharing by the native in the products of that vast continent; and so one might go to every land and nation and find it awakening to a realization of its own value to the world and its own rights at the hands of other peoples of the world.

Whither Bound?

What do the world events of the past few years mean for the enterprise of Christian Missions? Never before has there been a more widespread disposition to examine anew our purposes and methods. There is no thought but what the Gospel of Christ is sufficient for the world, but there is a wholesome attitude of question regarding the work of our human agencies in mediating that gospel. While an attitude of uncertainty is not desirable, a critical self-examination may be all to the good.

We asked Dr. Diffendorfer to discuss this question because his position and his extensive travels place him at the very heart of the Missionary problem. He has recently returned from a ten months visitation and study of mission work in Asia. In this illuminating article he helps us see anew the present conditions faced by the missionary, and the new attitudes which must predominate in this meeting of the Christian and the non-Christian world.

Awakening Is a Missionary Goal

We need not here enter into a consideration of the causes of this world-wide awakening, interesting though that would be. Suffice it to say that it is a goal in the development of races and nations greatly to be desired. Some of the growing pains may be distressful, but the growth is healthy. Americans, above all peoples, should understand and sympathize with this spiritual awakening, for it is, on a world-scale, what took place in the Colonies in 1776 and in the agitated years that preceded those Declarations of Independence in the Americas. Christians, especially, should understand and appreciate the awakening, for has it not for centuries been a goal of Christ's teachings, and for decades an indirect goal of mission education?

The awakening has, in fact, resulted very largely from the broadcasting through Asia of the principles of Jesus Christ. Asia is realizing that other Christian nations must also realize it as one of the chief causes—and glory in it. Missionaries and those "at home" who are sending missionaries overseas must glory in it too. It is the greatest thing in the world today—the spirit of Jesus Christ moving among the races and nations.

Three Educational Demands

Upon the field of religious and missionary education, this new spirit of the races makes three demands: *first*, it demands a new attitude of mind and spirit toward the peoples to whom we are sending missionaries and for whose welfare in the Christian way of life we are giving of our moneys; *secondly*, it demands

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t Christian people in America and in Europe kly face the failures to apply the teachings of ist to phases of life in these lands, and that they ke an honest effort to bring about such social ustment as will lift the life of so-called Christian ions nearer the Christ ideal; and *thirdly*, it demands t our Christian people realize that it is a spiritual and not an institutional gift they are giving Africa l the Orient in the person and teaching of Christ; l that they permit Oriental and African Christians take that spiritual gift and spread it by means of anization and institutions growing out of their n social heritage and genius, rather than by the nsplanting of bodies and institutions suitable only Anglo-Saxon temperament. Let us consider these ee demands in more detail, for they must be met any adequate program of missionary education lay.

New Trend in Mission Addresses

Twenty years o a missionary eaker might have scribed any mis- n land as,

Where the skies for- ever smile
nd the oppressed for- ever weep"

-but he would not so today. For ne thing, the na- onals of the land e was thus de- ribing today now that all is not niles and happi- ess and Christian y in America and Europe. They ill remember the World War; they read newspapers—and their news- apers are not slow to tell them of lynchings in America nd of injustices practised the world over by Anglo- axons—economic injustices, social injustices, injustices man to man. And the national would not be uneager tell that missionary speaker what he has read or en of these conditions.

Instead, the missionary speaker today is telling is audiences not only of the needs but also of the ood qualities, of the native abilities, of the inherent orthwhileness to the world of the peoples among hom he labors. And he pictures to them what he as seen of Christ living and moving among individuals nd groups of this race, and what will happen when nat whole people is actuated and motivated by the me Christian principles and ideals as are these mparative few who now call themselves Christians. here may be some who would still prefer to give eir sons as missionaries and their money as fuel in ne cause, to help some "heathen" whose "inferiority" ey acknowledge and never expect to see completely iped out—but those givers are gradually making ay for those who believe in the essential capacity nd ability of folk even in the lowest rung of the ladder civilization to develop into educated and cultured men and women. And it is that new *appreciation of the worthwhileness of peoples* that must be the basis of future religious and missionary education.

While in our teaching we show the worthwhileness of these men and women as children of God, we avoid also the other extreme. It is easy to paint a fascinating picture of India, for example, telling of her fine arts, her wonderful literature, the beauties of the land itself, the dignity and spiritual insight of her greatest leaders, and leave only the question in the hearer's mind, "Why then send missionaries to India?" We need, indeed, to state the best there is in India, but we need also to remember and to place in their proper perspective on the completed canvas, child-marriage, child-widows, caste, evils growing out of some temple practices, lack of sanitation, poverty, ignorance, etc. If "Mother India" is a lop-sided picture, so is the other picture that many young intellectual Indians resident in America and in England present in magazine articles: the true likeness must show both in proper perspective.

TRIBUTE TO WASHINGTON

GREAT without pomp, without ambition brave,
Proud, not to conquer fellow-men, but save;
Friend to the weak, a foe to none but those
Who plan their greatness on their brethren's woes;
Aw'd by no titles—undefil'd by lust—
Free without faction—obstinately just;
Warm'd by religion's sacred, genuine ray,
That points to future bliss the unerring way;
Yet ne'er control'd by superstition's laws,
That worst of tyrants in the noblest cause.

—From a London Newspaper.

Each Race Has Some Gifts

Neither must the oncoming generation, the generation that will give of its life and of its wealth to carry on missions during the next few decades, sing of itself as a group,

". . . whose souls are lighted
With wisdom from on high"

exclusively. It has wisdom from on high—we trust. And it is trying to fan that little flame into a great conflagration that will set the whole world on fire with the spirit of Christ, and for the accomplishment of his purposes upon earth. But China has a little of God's wisdom, India has a little, Japan has a little, Africa has a little; and the great and desired conflagration cannot come without the help of those flames also. Civilization—true Christian civilization —needs not only the genius of Anglo-Saxons welded to that of the ancient Jews, but needs also every gift that God has placed in the hearts and souls and minds of every nation and race the world over.

This new generation of white Christians must honestly and fearlessly discover what is wrong with Western civilization as it applies or fails to apply Christ's teaching to every phase of life. It must set about cleaning its own house of race prejudice, of crime, of industrial and social and political wrongs, of greed and avarice, while it hopes to make the Orient more eager than it is today to accept more of our civilization or of our Christianity. That, indeed, is the most important need of this second quarter of the Twentieth Century that must be met through religious and missionary education processes.

The Program for Los Angeles

By ROBERT M. HOPKINS*

MUCH INTEREST is being manifest in the Tenth World's Sunday School Convention to be held in Los Angeles, Calif., July 11 to 18, 1928. The theme for this Convention is "THY KINGDOM COME." To its consideration the President of the Convention, Dr. W. C. Poole of London, will devote his presidential message on the opening night. Throughout the entire program the Convention theme will be apparent. Four chief addresses will bear directly upon it:

"Advancing the Kingdom — The Message"

"Advancing the Kingdom — The Motive"

"Advancing the Kingdom — The Method"

"Advancing the Kingdom — The Mandate"

Bishop Fred Fisher of India and Dr. R. E. Diffendorfer of New York City have already been secured for two of these addresses, and equally outstanding speakers from other parts of the world are soon to be announced for the other two.

Shrine Civic Auditorium, Los Angeles, where sessions of World's Sunday school Convention are to be held.

"The Kingdom and Childhood" will be the message brought by Miss Meme Brockway of Philadelphia who has just completed a trip around the world visiting children's workers of many nations.

"The Kingdom and Youth" will be the message brought by Dr. Daniel A. Poling of the World's Christian Endeavor movement.

"Brotherhood and the Kingdom" will be discussed by an outstanding Negro speaker, while "Cooperation in Kingdom Service" is to be presented by an outstanding Oriental speaker. It is hoped that Hon. William E. Borah will bring the temperance address on "World Wide Prohibition."

EACH general session will feature brief messages from national Sunday school organizations bringing tidings of the ongoing of the Kingdom. These will be given by representatives coming from each field and particularly in the case of mission lands nationals will speak rather than missionaries or secretaries. Group introductions and appropriate songs in native tongue will be interspersed. Interpreters will be necessary in some cases, but in the main these messages will be brought in English.

Five series of conferences will be held during the Convention.

1. Six groups limited to approximately one hundred persons each will deal with the technique of religious education. Half the enrolment of each group will be from delegations outside the United States. The groups will center their study around the theme "Education for Christian World Fellowship," and will report their findings to the Convention. The group themes with chairmen are:
   "Organization of Religious Education Forces." Dr. W. E. Chalmers, Chairman.
   "Training the Leadership." Dr. Wade Crawford Barclay, Chairman.
   "Building the Curriculum." Dr. Luther A. Weigle, Chairman.
   "Special Problems in Religious Education" such as racial and religious attitudes, temperance and problems of family life. Dr. B. S. Winchester, Chairman.
   "Youth and Christian World Fellowship." Dr. Percy R. Hayward, Chairman.
   "Demonstration of Daily Vacation Bible Schools." Mr. Thomas S. Evans, Chairman.
2. While these technical group conferences are being held, the Convention will be divided into four simultaneous sessions of a more popular nature, dealing with the three age groups of the Sunday School, children's workers, young people's workers and adult workers, and a fourth with administrative workers including pastors and superintendents. Leaders from many nations will participate in presenting these four aspects of the work.
3. On July 13, the Convention will divide into a number of national groups. These conferences are being arranged in consultation with leaders of the foreign mission boards of America. A

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far as possible, the work of all these boards and of other Christian agencies in these countries will be presented. Realizing the deep interest on the part of nationals coming from these countries to give expression to their longings for Christianity in their own good way, the program committee is making provision for many nationals to participate.

4. A series of denominational rallies is planned for the afternoon of July 14. Some of these denominational gatherings will include a fellowship dinner. It is hoped that many churches will take advantage of this opportunity to get together their forces from around the world.

5. On July 9, and 10 there will be held, as was the case at Glasgow in 1924, a pre-convention conference of Sunday school officials from around the world. Both denominational and territorial officials and executives will participate under the leadership of Mr. James Kelly of Glasgow, British Secretary of the World's Sunday School Association. The program includes the following themes for consideration:

"Religious Education in the Missionary Enterprise."

"Indigenous Lesson Courses."

"Organizing and Financing the Field."

Many other features will contribute to make this onvention of unusual interest. A rally of seven ousand young people is being planned for Sunday ght that will in all probability be the largest and most presentative gathering of the youth of the world ever eld. In the center of this group will be a large numer of college students, many of them preparing themlves for life service in the cause of religious education.

The devotional hour each day will be led by the disnquished London preacher, Dr. W. Y. Fullerton. hese meditation periods will be self-searching and eansing in their spiritual emphasis.

As a part of the welcome session brief messages from ne President of the United States, and either the Govnor General or the Prime Minister of Canada, will e amplified over long distance phone. Many convenon addresses will be broadcast. Los Angeles is the ome of the motion picture industry of the world and ertain sessions of the Convention will utilize motion ictures. Thus modern inventions will make their ontribution to the success of this great gathering.

Mrs. Grace W. Mabee of Los Angeles, will have harge of the music of the Convention. The entire vening, Sunday, will be devoted to the presentation f a festival of song in the Hollywood Bowl which seats 0,000 people. Special choruses are being trained for se both in this festival and throughout the other vening sessions of the Convention.

Provision has been made of an unusual character for he finest exhibit of Sunday school and religious educaional materials ever had in a World's Convention. he exhibits will be both of publishers' materials and f an educational character. All plans for the exhibits re in charge of Mr. Allen Sutherland of Philadelphia.

Thus the religious education forces of the world ill assemble in quadrennial conclave to gather their orces in united fashion and help fulfill the prayer of ur Lord, "THY KINGDOM COME!"

Mr. Davids Has Resigned

Robert Davids

MR. ROBERT DAVIDS, who for the past two years has been Director of the Department of Field Administration of the International Council, resigned his position to take effect at the beginning of the new year.

Before taking up his work with the International Council, Mr. Davids was on the Staff of the Board of Education of the Methodist Episcopal Church which required that he spend very much of his time in the field, as has his position with the International Council.

In his letter of resignation, Mr. Davids says, "My work for the last nine years has required an almost constant absence from home and I regard the prospect of a more settled existence with very great relief and anticipation."

During his two years with the International Council Mr. Davids rendered very valuable service and made many friends. The best wishes of all of these and of the International Council Staff will always be with him.

Miss Mary Alice Jones, New Director of Children's Work

MISS MARY ALICE JONES has accepted the position of Director of the Department of Children's Work on the International Council Staff.

Miss Jones, whose home is in Chattanooga, Tennessee, was formerly assistant editor of Sunday school literature in the Publishing House of the Methodist Episcopal Church, South. She has a master's degree in religious education from Northwestern University, and is now doing graduate work in Yale University where she will complete her residence work and preliminary examinations for her doctor's degree in religious education this spring.

Miss Jones will not assume the full duties of her new position until she completes her work at Yale in June, but she will attend the annual meeting of the Council in February, particularly the meetings of the Children's Work Professional Advisory Section. She will be welcomed wholeheartedly to the fellowship and responsibilities of membership on the International Council Staff.

Michigan Council Has Successful Year

THE MICHIGAN Council of Religious Education is out of debt. This encouraging report was made at the annual meeting of the Michigan State Council held at Lansing on January 12. The increase in receipts for the year 1927 over 1926 was 15 1-2%. The Council voted a budget for 1928 of $25,000.

The Michigan Council now has a staff and office force of seven persons. Work is progressing satisfactorily and the finest spirit of cooperation is manifested. The Michigan Council's contribution to the International Council for 1927 was one thousand dollars.

Religious Education in Central and South-Eastern Europe

By JAMES KELLY*

AS HONORARY Secretary of the British Committee of the World's Sunday School Association, I have recently completed a three weeks' sojourn on the Continent of Europe in the interests of religious education.

James Kelly

From a general survey of the countries visited, I am of the opinion that the economic conditions in Central and Eastern Europe have not improved as much as is the case in Germany. The Protestant Churches in Central and Eastern Europe are economically weaker and slower to recuperate from the effects of their financial disorganization consequent on the war period. The churches in Austria, Hungary, Czechoslovakia, Poland, and Latvia are desperately in need of money to enable them to regain their status of developing a program of Christian work.

I proceeded direct to Czechoslovakia for the purpose of taking part in the convention of the Czechoslovak Sunday School Association, and meeting with their committee to discuss various important developments of their work.

The convention was a most remarkable one, comprising representatives from Presbyterian, Baptist, Congregational, Methodist, Moravian, Lutheran and Czechoslovak churches. The theme of the convention was "Religious Education—in the Home, in the School, in the Church, and in the State."

The work in Czechoslovakia is developing greatly, and a proposal was before the committee at its business sessions to appoint an assistant Secretary to the Rev. Adolf Novotny, the full-time secretary of the association. Efforts are being put forward to secure the further cooperation of the churches and Sunday schools, and also interested friends in Czechoslovakia, in the hope that by the beginning of the year the association may see its way clear to make such an appointment. At the present moment the churches and Sunday schools are giving to the best of their ability, but it must be borne in mind that the people as a whole are poor, and few, if any, of the churches are able to balance their own annual budgets. Funds are also needed for the construction of new buildings necessitated by the forward move of religious interest. In 1925 there were 113 Sunday schools; this year there are 241.

FOR CENTURIES the Bohemian people had demanded freedom to realize their own splendid ideals of Christianity in action, and had cherished notions of humanity and a true brotherhood, and there is now great scope for extension of religious work. If Christ becomes Master of Bohemia, new things may again break forth from the Word of God, and Czechoslovakia become a great missionary agency.

At the closing session of the convention a most impressive ceremony took place when, in the midst of a crowded meeting, I was made the recipient of a beautiful illuminated address from the Sunday School Association in Czechoslovakia. Ministers and leading churchmen of all the denominations, officially representing their respective churches, attended this closing gathering in honor of the representative of the British Committee. I appreciate this token of the Czechoslovak people's kindness very highly, more especially as I see in it a mark of the great appreciation the people of that land desire to show the British Committee and the friends in Great Britain for the help and cooperation given them in their efforts to develop the work of religious education among their children and young people.

FROM CZECHOSLOVAKIA I proceeded to Hungary. Here also the economic conditions are bad, and the educational program of the church is in dire straits. The dominating religion of Hungary is Roman Catholic, though a considerable body of Protestants also exists. It is a land which calls for an effort to present Apostolic Christianity in its simplest form.

I attended the Hungarian Sunday School Convention at Tahi, at which delegates from many different parts of the country were present. A remarkable feature of the convention was, on the one hand, the large number of Ministers who were present, and on the other hand, the great number of young people under 25 years of age, all keenly interested in Sunday school work, and prepared to attend four or five lectures per day.

I had the honor of being received by several leading Statesmen in Hungary, including the Prime Minister, the Minister for Foreign Affairs, the Leader of the Cabinet, and the Minister of Education. With these people, as well as with the Bishop of the Reformed Church, and the Bishop and Synod of the Lutheran Church, I had the opportunity of discussing at some length the whole question of religious education as it affected the youth of Hungary, and of gaining their increased interest in the Hungarian Sunday School Union. Great appreciation was expressed by many Hungarian Christian leaders of the help given by the British Committee for the work of Christ and his church in Hungary.

THE HEADQUARTERS of the Austrian Sunday School movement are in Vienna. The Sunday School Union is now Interdenominational, and real progress is being made. I had an opportunity of

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eting with the Secretary of the Sunday School ion, together with some of the leading religious kers, and learning from them something of the k being done. Under the influence of the Secretary, Rev. Gustav Luntowski, the whole tone of the day school movement has been raised considery and it is now taking a large place in the life and rk of the church.

The enlarged Serbia is now popularly known as go Slavia, and the position here is very difficult, l complicated in the extreme, both from a religious l a political point of view. Religious tolerance w prevails generally, but the need for immediate p is great, as many and varied opportunities are senting themselves to the Christian church. There a Sunday School Committee in existence, but ough lack of funds they can do very little. I have en in correspondence with one or two leaders in go Slavia, and will continue negotiations with the ders of the different groups, in the hope that imately an Interdenominational International Sunday School Committee will be set up, representatives t only of the Serbs and Czechs, but of the Magyar well, which committee will be prepared to coerate in the interests of Sunday school work throughout the whole land.

IN GERMANY the most important feature is a return of Protestantism to a position of strength d influence. The churches of Germany were so disrupted by the political and economic consequences the peace that for a considerable time their progress as at a stand-still. The economic situation in Germany is by no means solved; there are still vast armies unemployed, and much suffering and want. The urches and missionary agencies are taking up their sks once more with enthusiasm, and Sunday school ork, particularly in the southern countries, and ganized by the Free Church Sunday School Associaon, has made very rapid progress. During the last o years several important conferences for the velopment of teacher-training work have been held, d one great convention.

It is interesting to note that among the many new rizons opening up before the religious leaders of urope, the German church leaders are taking an tive part in facing the new practical problems hich concern the church, particularly with regard the religious education of the young.

ON THE HOMEWARD journey I spent two days in Brussels for the purpose of endeavoring to rm a National Association there. For almost three ars back, some leading Sunday school workers in elgium have been in touch with the British Committee, and they felt that the time had now come hen an effort should be made to form a National nday School Association. On my visit, I met with presentatives from the two native churches, namely, e Evangelical (Presbyterian) Church, which is the tional church, and the Belgian, Christian Missionary hurch, which is free from state control, and, after rious conferences, it was decided to take steps to stitute a National Association. It is hoped that is will materialize in the early autumn, when the

Czechoslovakian Sunday School Children

commissions of the two Synods of the native churches will appoint representatives to an Interim Committee for the purpose of setting up the proposed Association. At the present moment, while there is a certain amount of Sunday school work being done on a fairly satisfactory basis, there is practically no cooperation, each church running its own Sunday school, but it is hoped that the institution of a National Association will increase and strengthen the efficiency of the Sunday school movement. The Belgian friends are very anxious to be self-supporting, but meantime would welcome help from the British Committee by way of literature and Sunday school material. It is their aim ultimately to be able to publish their own literature in the two languages peculiar to the country.

In all these countries the Sunday school workers look to Britain and the British Committee, not only for advice and cooperation, but for practical assistance, and this present tour has helped to bind still further the ties already existing, and at the same time, promote more friendly international relationships. There is on the part of very many of the continental people a deepened interest in the work of religious education as a whole, and an earnest desire that the coming generation may early be imbued with a desire for the spirit of peace and brotherhood.

There are difficulties and disappointments, but the future is bright with hope. There is a real desire on the part of Nations to "Come, let us reason together," and men and women are seeking the way of peace and brotherhood. The World's Sunday School Association is taking a very definite place in this movement, and by correspondence, fellowship, and material assistance, is helping to create a mutual understanding between neighboring associations and countries on the one hand, and the European Nations and Great Britain on the other. It is to be admitted that mutual confidence, amid all the disruption of old ties, and the bitterness caused by the peace, no less than by the war, is a plant of tender growth, but we have ever to remember that in our work we are dealing with Christian men and women, members of the one Church of Christ, who desire, equally with ourselves, to be loyal to the spirit of their Master, and this fact ought to inspire in us all mutual respect and trust.

Religious Education in the Rural Church

By HENRY W. McLAUGHLIN*

FROM the days of Horace Mann rural education has increasingly challenged the best minds of the nation. Much has been accomplished. Religious education among the rural people offers an opportunity of thrilling adventure to the church in this new day. The International Council of Religious Education has made many valuable contributions to an intelligent, well poised type of Christianity. I have a growing conviction that there is no more vital and basal question which this organization should consider than religious education in the rural church.

Many Rural Schools

A majority of the Sunday schools in the United States are located in the open country and in villages of less than 2500 population. About 90% of the Sunday schools of the Southern Baptist Church, and more than 75% of the Southern Presbyterian Sunday schools are rural.

Large Families

There are more children, and youth, in the country in proportion to the population than in the city;—for instance, in Georgia, there are only 623 children under 15 years of age in the cities, to each 1000 of the population of parent age, which is between 20 and 44, while in the rural districts of Georgia there are 1481 children under 15 years of age to 1000 of population of parent age. We find large families in the country.

Dr. E. O. Guerrant, who resigned from the First Presbyterian Church in Louisville, Kentucky, to give his life to country people, had a way of telling things so you could never forget them. He said, "I met a farmer and inquired, 'How many children have you?'" He answered, "I have twenty-six, how many have you?" Dr. Guerrant said he was positively ashamed to tell him that he had only nine.

There is a Mrs. Belk in Union County, North Carolina, not yet eighty years of age, who has 335 living descendants, all country folks. She says, "There is not a jail-bird among them!" While it is important that all religious leaders be qualified, there are special reasons in the rural districts. Many of these boys and girls, now on the farm, if brought to Christ and trained in His service, will become leaders in the big city churches. Those who deal with country youth should know their business.

Country Youth Educated

The youth in the rural districts are getting an education. The public schools are making marvelous progress. The term is longer, the qualifications of the teachers are higher, and there is improvement in equipment. Millions of dollars have been spent in the erection of consolidated high school buildings, such as shown in the accompanying cut. $24,000,000 was spent on the public schools in the state of Virginia during the year just closed, and yet this state stands 42nd among the states for money expended for education. There has been marvelous progress in the matter of consolidated rural high schools. There are thousands of trucks delivering hundreds of thousands of children to these schools. In Virginia alone the increase in high school enrolment from 1913 to 1927 was from 16,553 to 59,323,—an increase of 250% in a period of 14 years. No longer can untrained Sunday school workers qualify for religious leadership for these youths.

The Agricultural Extension Program with its thousands of county agents, and home demonstration agents, highly educated, well qualified men and women, working in the rural districts, has done much to elevate the intelligence and improve the standards of living among the rural people. There are today nearly 600,000 boys and girls living on our farms, members of the 4H clubs. The four H's stand for the development of health, hand, head, and heart. This is a new movement. In fact, it was not until May 18, 1914, that the Smith-Lever Bill was passed, which provides for the support of the Extension Service.

Many of the leaders in our cities came from farms. They may think that they know rural conditions. The fact is, they know little about them. Changes have come so rapidly that only one who has lived in the country and been a part of the movement can adequately evaluate them.

The technique of the Public School and the Extension Service is of a very high order. The church has not kept pace. These agencies have qualified a large constituency in the country for leadership but the church is failing to give to these qualified young men and women the religious training to make them the right kind of spiritual leaders of the communities in which they live.

In the eyes of modern country youth many country Sunday schools are a farce. A country boy on being asked, "When is school not a school?" Answered, "When it is a Sunday school!"

In teaching a class in a Young People's Conference, I asked the question, "Which has the interest, love, and loyalty of the youth of your community, the public schools or the church?" They were candid, as young people are these days. They told me the truth. My next question was, "What can you do as Christian young people to make your Sunday school, Young People's Society, and Church so efficient and so attractive that they will hold the first place in the hearts of the young people of your community?" The church should develop, in the rural communities, a type of religious education that will meet the needs of the present day country youth.

The time has come for the church, the Extension Service, and the public school to co-operate for the development of rural betterment. The most important contribution can be made by the church. The spiritual is more important than the physical. If the church, and the other agencies, are co-operating properly, the equipment of the public schools can be used for carrying out the program of religious education.

Backward But Responsive

The country religious leaders are cursed with an "inferiority complex." They have a feeling that because they live

A Typical Consolidated Country School

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A Vocational Training School for Negroes

country they can't do things like the folks. They need to be told that they not expected to do things like the city s, but in their own way perform their k just as efficiently. They need to be wn that among the scattered people of country, they are dealing with youth otential that their services may mean n more for the building of the King- n of God than the work in the big city nday school with all its equipment and chinery.

Yet the country people have proved mselves responsive to efforts of reli- us education among them. This is e, not only of the daily vacation le schools, but also of standard ining school work.

In the Valley of Virginia where I was stor of a farmers' church (New Provi- nce) for sixteen years there was or- nized the first Country Church Stan- rd Training School in the world. Four untry churches combined to form this nool. Each pastor qualified so that might be accepted as an accredited acher. The school has been conducted ch fall, and each spring, for six years. he four classes are conducted simul- neously in the four churches. Each stor teaches the same unit in all four ngregations, alternating. A big joint eeting is held as a Commencement, at e close of each term of the school. special program is put on, and the edits earned are awarded. There is a nerous rivalry among the four con- egations to see which can win the most edits. There is an average of from rty to fifty credits given each term. Rev. J. M. Harris, a Virginia pastor, Mossy Creek, a real open country urch, has taught a Teacher Training ass of twelve young men and women rough the twelve units of the Standard aining Course. The papers have been nt to the denominational office in chmond, where they were graded, and e credits awarded on the basis of rrespondence. At the graduation of e class he had two days Commence- nt exercises with a number of ad- esses. There were large crowds in at- ndance and much interest was mani- fested in religious education. The result is a number of well trained and qualified teachers in this country Sunday school, and the pastor has organized another class of country youth which he proposes to take through the same course.

A Country Church Unit

The International Leadership Training Curriculum should include a unit on the Rural Church.

First, because the above discussion has revealed its importance, and has also shown how this unit will be welcomed by the rural people.

Second, because the workers in country Sunday schools need a special unit on the technique of their own work.

Administration, organization, methods of approach, and program of operation, are different in the country and small town from what they are in the city. The mind and attitude of the country is different from the mind and attitude of the city. There are certain characteristics of country people which the religious leaders who work among them must understand in order to perform their task successfully. The country people are individualistic, deliberate, conservative, and reticent. The worker who fails to understand these psychological characteristics, due largely to the manners of life in the country, is doomed to discouragement, and sometimes to defeat.

The time has not come for organic union among the denominations. At present we are wasting time, when we are talking about that, but it is practical for the various denominations to cooperate, not only for a program of social service, but also in religious education. This unit on the Country Church should be studied in every rural community along with other units which can be adapted to the needs of the rural peoples.

Third, because it will be valuable for city workers. During the last few years there have moved from the country to the city over two million people, annually. This great army of migrants has consisted mainly of young people, sons and daughters of tenants going to the city to get a job; sons and daughters of landowners going to the city to get a position; young men and young women graduates of high schools, business schools, colleges and universities going to the city for a career. One of the most important tasks for the city church is to reach this multitude of country young folks lately come to town. Religious leaders in the city cannot do this unless they know how to make contacts. City religious leaders need to know rural psychology. The unit on the Country Church will be valuable for the workers in the city as well as in the country.

Fourth, we should have a Country Church unit because of the lack of sufficient number of qualified, resident pastors.

About a third of the country churches are without ministers. Many of the country pastors do not live where they preach, and many serve several churches. This makes it urgent that we have the right kind of religious leadership in the local communities.

The rural religious leaders need to study their own field of endeavor in order to understand the importance of their task, the problems which confront them, and the proper methods of procedure.

Looking Ahead with the International Journal

HUGH HARTSHORNE
What is Temperance Education?

MRS. EDITH E. READ MUMFORD
How a Little Child Learns to Know and Love God

W. C. BOWER
The Place of the Personal Relation to God in the Curriculum

GEORGE HERBERT BETTS
The Development of the Child's Knowledge of and Attitude Toward God

RUFUS JONES
The Inner Life

Planning the Vacation Church School

By THOMAS S. EVANS*

IF THE VISION of a successful vacation church school is to be realized next summer, plans must begin to materialize in the early spring. Here are a few suggestions to serve as guides in thinking through the problems of organization and preparation for the school.

The vacation church school should have a permanent place in the educational program of the church. If the school is to be conducted by a local church then the plans for it should be the direct reponsibility of the local committee of religious education or the official body of the church which has responsibility for the educational program of the church. In the case of a school conducted by two or more churches this committee should be represented on the joint committee and in turn receive reports of progress being made in order to keep responsibility placed in the local church.

Leaders for the school should be chosen early so that they may have ample time and opportunity for study and preparation. "The first requirement in the qualifications of the leader will be personal Christian experience and purpose." Although adequate training is necessary it would be a mistake to employ an adequately trained individual who lacked the spiritual experience which has such a tremendous part in the life of the vacation school. But this in itself is not enough for the most effective work. Teachers and leaders should not only be trained in the general field of education and the material they are to use but should have a background of specific training for the work of the vacation school. Teachers should be familiar with general principles of education and teaching but in addition to that there are techniques which apply to this special type of teaching which should be studied carefully and with a particular situation in mind. For this reason each church or community planning a school should conduct a preliminary training school for its workers to give them special instruction in the work of their own school. If possible this period of study should be so conducted as to give teachers standard credit for the work done and thus aid them in securing the standard requirement for vacation school teachers as set forth in the Proposed International Standard for the Vacation Church School. This requirement includes the Standard Leadership Curriculum with specialization units in the department in which the teacher is serving and specific training in vacation school technique.

Leaders and teachers together should select the materials which are to be used in the school. Choice of curriculum materials should be made only on the basis of a thorough knowledge of the children in the community including such items as the work they have done previously in vacation schools, in the Sunday school, and in weekday religious classes. Special problems should be studied and material selected in accordance with the background of training and environment of that particular group.

The *budget* and questions related to it should be considered at an early date. The amount of the budget should be determined by the number of pupils attending the school and the equipment necessary for effective work. Shall the teachers be paid? How many should there be? What kind of equipment can be put at their disposal? These and other questions should help determine the budget and the amount designated for that purpose in the annual budget of the church. Every precaution should be taken to insure it being available when the school opens. If the church cannot add the amount to its regular expense budget, it may under the auspices of the educational committee of the church, secure the money elsewhere through special gifts, tuitions, or appropriations from other organizations within the church. However, the ideal of the church budget should not be forgotten. It might be stated that although leaders must never lose sight of the service motive in such work it has proved more successful to pay the teachers at least a small amount for their services.

The reports from vacation church schools held during the summer of 1927 show that the number of such schools has increased by one-fifth. They show a larger percentage of intermediate departments than ever before, likewise a decided increase in the amount of special training of leaders. The percentage distribution of children in the several age groups was as follows:

Kindergarten	18%
Primary	30%
Junior	39%
Intermediate	13%

The average cost per school was $138.00 and the average number of pupils enrolled was one hundred.

Other *administrative details* should be planned and cared for, among them a community survey which should not only provide the names and addresses of all children in the community but should help to enlist the interest of parents and children not reached through the church's regular means of publicity. Local newspapers should carry articles telling of the work of the school and announcing the preliminary enrolment day which should be several days prior to the opening of the school.

All teachers and leaders and those responsible for the organization of the school should make a careful study of the Proposed International Standard for the Vacation Church School. This standard might well form the basis of a number of meetings of all the workers in the school and plans made to measure the school at least once during the term in accordance with the directions given there.

Each worker should have a feeling of responsibility for the success of the school and a real enthusiasm for the task that is his. The school should be so organized that teachers and pupils together may engage in such enterprises that will help them to realize an experience of actual Christian living.

* Mr. Thomas S. Evans is Director of the Department of Vacation and Weekday Schools of the International Council of Religious Education.

Five Years Old

By MARY SHERBURNE WARREN*

ET US analyze these 'actions' of our fascinating, frolicsome, troublesome five-year-olds," suggested speaker at the monthly mothers' meeting of the inners' department. "Regarding this tendency to rough of which you have spoken. Only last week little son gave me a mighty blow during our morn- romp in bed, and at my remonstrance registered uine surprise. 'Tunney hit Dempsey right in the or something, didn't he, mother? Isn't that the y to do?' Now who deserves censure at our house?"

'The radio . . . . . His daddy . . . . . The news- ers . . . . . Your husband . . . . ." burst from r of the mothers.

The specialist laughed. "Of course a little boy ad- res and emulates heroes who are discussed with erest by his adored father and big brother Dick. very unnatural little boy he would be if he didn't. t a child who has never heard of these famous ntlemen will indulge in vigorous arm and fistic activi- s. Why?"

"I know why Dannie uses *his* fists," was one frank ponse. "Because I do. The mothers here know how rvous I am—it runs in the family. I love my Dan- to death, but when I've stood enough of his foolish- ss I just turn on him and we have it. Other times en he gets nervous he turns on me, same expression his face, same motions. It's funny enough. Ain't rves awful?"

"They certainly are," agreed the leader. "Now we ve two reasons for the fistic activities of five-year- ds, emulation and imitation. A third cause is anger, pressed sometimes even by a child whose parents are t overburdened with nerves; an anger arising from eariness of body, weariness of mind, emptiness of omach, or from thwarted desires which he knows are gitimate. Yes, he is angry, even as you and I under nilar conditions, but without our years of self con- ol to serve him. May I plead for no scolding, no anking, but food if he needs it, a speedy removal of othes, a bath and rest in bed, and later a talk when other and child are calm. And a fourth cause is nply the urge for physical activity—for exercise. fter looking at a story book a child will jump up and age a war dance, arms and legs working in unison. his use of his arms is wholly desirable. The unde- rable uses are adult-influenced."

O TELL ME how an angry child is adult-in- fluenced," begged a young mother—and discov- ed the answer for herself. "Why, of course I was to ame for Betty's spell this morning. Weariness of dy and mind. She must have walked five miles out the fairground yesterday and asked five million estions. I should have warded off that spell, in- ead of slapping her for dangling her red balloon in y face when I was getting breakfast. Slapping her cause I was tired myself. Poor Betty!"

The questions flew. "Was Tommy naughty when he dropped five prickly hazelnuts down Aunt Harriet's neck before she could stop him? "Was Bobby a 'five-year-old fiend,' as his grandmother declared, because he found joy in lifting his baby sister's head and letting it fall back to the pillow?" "Was Betty the incarnation of evil because she played her 'hymonca' in her grandfather's ear?" "Was Terry's future as a gunman assured when he aimed an apple at the postman's head and hit it?"

After a discussion of some heat the mothers decided that actions of this type were exhibitions of skill, of power, of sheer fun which, however, must not be encouraged as they made others unhappy. "Fortunately," said the leader, "a child who has been pedagogically trained from birth can, at five, be reasoned with, though not when he is chuckling at his victim's discomfiture. I confess that Daddy and I play hilariously with our boys when they are small, believing their lives should be bounded on three sides with fun and frolic, the muscular frolic they most enjoy. In fact we have played so generously that Donald thought all the world loved a romp, with the result that he became *persona non grata* now and then to some unsympathetic individual. We made this a subject for discussion during the 'talk' which follows our morning romp until now, at five and a half, he realizes there are people who do not care to play with little boys though they may love them just the same, and it is wise to enquire regarding their state of mind before essaying his funny stunts. The other morning he pushed open the guest room door with, 'Do you want to play with me, Mr. Bishop!' I gasped. Before I could cross the hall he was on the bishop's bed—and such sounds as issued therefrom! I listened shamelessly. 'Here, here, Buster, don't jump on my tummy so hard—there, that's better. . . . All right, son, I'll be a railroad track but when you roll down look out for my nose, it's in the way, I know . . . . . Do I want to fight? . . . A fight is just what I need before breakfast. Come on, old man . . . Here—here—here!' When I rang the breakfast bell Donald and the bishop came down hand in hand, and side by side they sat at the table, and heart to heart they discussed the issues of the day, Donald's day, until I was forced to remind my guest of his convention address. The next week Donald reported regarding another guest. 'He said he didn't want to play with me, mother, so I just let him alone. When is the bishop coming back?' "

WE HAVE the problem of the five-year-old and the baby. Would you leave poison or pointed scissors within reach of the three-year-old? Why leave baby sister alone with a five-year-old boy aquiver with the experimental urge? He bothers the baby—and his mother, as well—in lieu of something more interesting to do, something worthy of his advanced years, the type of play used in the Montessori schools for example—fitting geometrical inserts in their proper forms, arranging a set of blocks stairwise,

*Miss Mary Sherburne Warren is director of the Children's Division at the mont Council of Religious Education, Pomfret, Vermont.

estimating the relative weights of different objects—or the furniture making, clay modelling or painting of the kindergartern. Such are the activities that interest five-year-olds, yet we mothers wonder why our children do not respond to 'Be good, Bobby, and cut out some pretty pictures—mustn't bother mamma when she is cooking.' It is we who should cut out the pretty pictures while they cook. A mother who allows her child to 'help' her cook is an educator, building upon the principle that a child can learn only through sense activity and motor action. But how often the Bobbys and Bettys hear: 'No, I can't have you messing up my pantry—the house is a sight now with your things strung around. Now, see what you have done, you naughty child—here, don't step in that flour! Hurry up, find something else to do—no, you can't pick over the cranberries, they must be cooking in two minutes. No, you can't season the pumpkin—the very idea! You're a nice little thing and mamma loves you—now run out and see what papa is doing.' But if you are the type of mother who can be 'bothered'—and their number is increasing with the growth of mothers' meetings—there will be a place where your children can cook and scrub and paint and pound and model to their heart's content."

IS THERE a place for punishment in the life of the five-year-old? Neumann says, 'We can force an external obedience; but a genuine character is always the outcome of what the child himself wishes at heart to do and to be.' A child who has been trained, not coerced, from birth, at the age of five will usually—not always—respond to the tone that says, 'This is one of the few things you cannot do.' Punishment, when needed, should bear some relation to the offense. The little girl who greedily devours her brother's chocolate bar will not be allowed to spend her nickel on her next visit to the store. Candy versus candy, you see. With some children the 'good-bye' scheme works well. To a child who disobeys the mother says, 'It is good-bye, mother, now,' which means to the culprit that you will not laugh or joke with him for a certain period of time, perhaps half an hour. One mother is smiling . . . "

"Oh the idea is all right if you can keep your face straight," agreed a merry-eyed mother. "I can't—not with Billy. Oh, shall I tell you about Billy? I'd love to. When he heard my seamstress say she hated to be fussed over—couldn't bear to be kissed even—he climbed stealthily to the back of her chair, bent over her shoulder and rained kisses on her cheek. 'Stop that, stop that!' she cried. 'That's against my principles.' 'Principles, principles, what are principles?' inquired Billy. 'I didn't know you had any principles, Miss Hetty.' To entertain Miss Hetty still further he mounted a chair and announced he was going to preach a sermon. Opening his mouth to its widest and stretching his vocal cords to their utmost he preached in an unknown tongue, closing his discourse with, 'There, I guess that will do for two Sundays!' Though Billy insisted that was the way the minister did Miss Hetty declared he was irreverent and thought I was because I laughed. Billy has coined words enough to fill a dictionary. After decorating his play corner with Hallowe'en cats and witches he surveyed it with pride. 'My play-house look swell—looks like a monkey finky fungo.' His tongu runs all day long. 'Silly, Willy, Pilly,'—can you sa that, mamma?' I can't help laughing at him."

"Of course not," was the response. "'Spare the laug and spoil the child,' is my motto as well. You are no laughing at Billy—you are laughing with him. H gauges your understanding of child nature by th quality and quantity of your smiles. Especially shoul Billy's linguistic excursions be encouraged. His 'mor key finky fungo' is as important to his present-da growth as 'I am, thou art, he is' to a later period. Wit the other mothers here you have found that the fiv year-old develops with surprising rapidity. Label a act as too difficult and that is the act he clamors t perform. 'I can give the baby her bath—just let m try it, mother.' He has decided and surprising opir ions of his own. When I shuddered at a war pictu Donald found he said, 'I like it, mother. I like dea ness in my pictures.' "

"Then we need not worry overmuch about our livel five-year-olds?" queried a mother from whose eyes shadow was passing. "Just let them go on their wa rejoicing?"

"Yes, if for four years the way has been pedagogi ally prepared. If not, commence their training now— and yours by attendance at these meetings. Worr about the actions of five-year-olds? No more tha you worry about the actions of a six months infan or of your grandfather of sixty years. When a fiv year-old sits by the fireplace with folded arms yo may worry.

"It has been said that 'childhood is not a vestibul through which we pass into adulthood, but an i trinsic room in the mansion of life.' In this room five-year-old lives actively, joyously, unless adul influenced to a passive, joyless existence. As mothe it is our business to know what a child should do an be at this age. With this knowledge we may hel him grow in intelligent self-direction."

Annual Meetings of the International Council

Hotel Sherman, Chicago

Wednesday, February 8

Conference on Vacation and Weekday Church Schools

Thursday-Saturday, February 9-10-11

Professional Advisory Sections

Monday and Tuesday, February 13-14

Committee on Education

Wednesday and Thursday, February 15-16

International Executive Committee

All meetings will be held at the Hotel Sherman in Chicago. Special rates have been granted at this hotel. A single room with bath may be secured at $3.00 per day, a double room with bath at $5.00 per day. Reservations should be made direct with the Manager of the Hotel Sherman, mentioning that you are planning to attend the International Council meetings.

Equipping the Primary Room

By LILLIAN E. MCCORMICK*

A certain city church there is a long narrow room—the "church kitchen" known as the primary department. his room, which has in it an unsightly sink and rusty gas stove, together other material that has no real e, forty children are expected to ship.

his room has four bright stained glass dows—one green, one red, one yellow, purple—without curtain or shade. re is, of course, a peculiar combina- of light flooding the room. When effect of this bright light was called the attention of the superintendent, said, "We had clear glass in these dows when the church was built, the children were always looking in the yard so we had them taken ."

here isn't a picture on the wall; floor is bare, there is not a flower in t. But worse than bare floor and ls, bright stained glass windows and ste material, is a trap door near the ter of the room, which is the only en- nce to the cellar. The superintendent d if she happened to be a little late she ered the room with fear and trembling, the older boys would pull up the trap or and go into the cellar, and she was aid some little tot would fall down the ps. When this combination room s built—a church kitchen and primary om—was the fact that the winning of child's life is closely related to the ractiveness and love for the place ere he comes for worship taken into nsideration?

Contrast this with a room on the first or, separated from the other rooms by id walls which are necessary to secure ietness and reverence, with low clear ss windows at the back of the room that the children can see the grass, e trees, the birds; an entrance at the ck of the room through a hall that ens into a cloak room and toilet; and cessary equipment, with pictures, cur- ins, rugs, and flowers to make it beau- ul.

Size

THE IDEAL is to have an assembly space large enough for the worship d fellowship service, and separate ssrooms. If the separate classrooms e impossible and the room is large ough, behind the circle separate class- oms may be made by putting partitions tween rooms about four feet high, and vering the partitions with burlap on hich to hang pictures. Each room must ve its own chairs, tables, and other cessary equipment. There should be ough chairs for the assembly plus ose used in the classroom. This saves nfusion. A room that is planned for tween twenty-five and thirty-five chil- en should be about 28x35 feet in size. possible plan for fifteen square feet *per capita.* Unless the room is large enough to have the separate classrooms, or classrooms by partitions, rather than have the appearance of being crowded, this spoiling the effectiveness of the assembly, arrange tables to the best advantage, separating the classes by screens four feet high.

Equipment

BE careful in the selection of tables. Do not get folding tables unless you have to work in the one room school. Either round or cresent shape tables are best. Teacher can see every child. Every child can see teacher. Height of tables—twenty-two to twenty-seven inches.

Chairs. The design known as the Mosher is perhaps the best chair. The Mouthrop type is also splendid but rather expensive. Same may be purchased from Sangslow Fowler Co., Rochester, N. Y. Height of chairs should be from eleven to fourteen inches. Tables and chairs should be same color.

Floor Covering. Bright rug covering the assembly space. This insures warmth and quiet. Have the rug harmonize with the color scheme, in general. Inlaid linoleum of a solid color is desirable. Many favor the wax floor, which is sanitary.

Additional necessary equipment: Piano, cabinet for supplies and models, tables for superintendent and secretary, a few good permanent pictures, sand trays, blackboard in each room, file for lesson pictures, song books, and thermometer.

Arrangement of room. Light falling over the shoulders of the children. Door on side. On one side of the door have the secretary's desk. On the other side a cabinet with shelves wide enough to accommodate sand trays. In front of the children the teacher's desk. On it should be a cover of soft silk. A few cut flowers in a vase in the center of the desk. Bible on one side, collection baskets on the other. The superintendent places the pictures, models, and other material used on the table.

Decorations. Neatness, order, and harmony are indispensable in creating an atmosphere conducive to worship and good work. The woodwork, chairs, racks for wraps, if they must be in the room, closets, and cabinets should be finished in the same stain.

The walls might be a deep cream, blue border, with brown as the prevailing color in furniture. Rug or linoleum brown. Blue shades, white swiss curtains with blue draperies over them. Blue silk cover on superintendent's desk to match the draperies and border. Brown burlap around the room on which to hang seasonal pictures. Neat moulding as finish at top of burlap.

In each window during the winter have Boston ferns in pots, also narcissus and tulip bulbs growing. In summer urge the children to bring cut flowers to decorate the room. Cut flowers or a blooming plant should always be found on the desk of the superintendent.

Sad indeed is the fact that thousands look into a rear reflecting mirror reflecting a picture of a Sunday school and all that they heard about the beauty of the heavenly Father is connected with a cold, dark, ugly room with bare walls which meant bodily and mental depression.

Permanent pictures, should not be framed in gold frames. Light walnut or mahogany wears much better. In those dark frames pictures may be made more beautiful if one-fourth or one-half inch gold moulding is placed around the picture first. This will wear more satisfactorily.

Suggested Wall Pictures: "The Angelus," by Millet; "Christ Blessing Little Children," by Plockhorst; "Holy Night," by Correggio.

Be sure to use seasonal decorations; e. g., autumn leaves and flowers, pictures on burlap, cut-outs of birds and flowers pinned to swiss curtains or pasted on the windows, just enough to give atmosphere. Be sure not to have dangling birds on strings, an array of attendance cards, or anything else in the way of dust catchers that would give the room a crowded effect.

*Superintendent Children's Division, Maryland-elaware Sunday School Association, Baltimore, d.

Wanted—Typewriter for Syria

Thousands of requests from missionaries are coming to the Surplus Material Department of the World's Sunday School Association asking for all sorts of materials which will be helpful in their work. The most frequent appeal is for the large and small Bible Lesson pictures. More than 55,000 in the home-lands have been introduced to missionaries through this Department and are sending packages to the foreign fields more or less regularly. The supply never equals the demand. All who will help may obtain the name and address of a missionary by addressing the Surplus Material Department, World's SundaySchool Association, 216 Metropolitan Tower, New York City, New York. Be sure and indicate your denomination.

Then there are multitudes of requests to meet special needs. A worker in Syria has written to the Surplus Material Department three times begging for a typewriter. This man is vitally related to the Bible Lands Sunday School Union and the machine would be used almost exclusively for Sunday school work. Any standard machine in good condition will be gladly accepted. While this article was being written a letter came from a missionary in Panama saying that his old machine had been worked literally to pieces. Duplicators, stereopticons, lantern slides, portable organs and a long list indeed are among the specific needs sought by many missionaries.

SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS

BEGINNERS' DEPARTMENT PROGRAMS FOR MARCH

*By Elizabeth McE. Shields**

We cannot plan our programs satisfactorily for the month of March without taking into account the fact that the second Sunday in April is Easter Sunday. Certainly by the last Sunday of March we should begin to give definite material which will help to give to the children an appreciation of awakening life.

The time of the awakening of new life varies in different sections of the United States and Canada. The wise teacher will fit her teaching to the world in which her children live. On the three Sundays preceding the definite Easter thought we may build a background for it by helping the children to draw very near to our heavenly Father.

First Sunday

THEME: LISTENING TO GOD

Aim: To help the children to learn that the heavenly Father speaks to little children, and to help each child to listen for his voice.

Perhaps the pictures displayed for the enjoyment of the early arrivals will be "Twinkle, Twinkle, Little Star," Smith, "Moonbeams," Smith or some other pictures portraying quiet, thoughtful times. As the children are seated they may be invited to listen to

SOFT MUSIC: "Father, We Will Quiet Be" from *Worship Songs for Beginners* by Mrs. Crosby Adams.

STORY: "Listening to God"

Bobby said, "Mother I'm going out in the yard where it is quiet, so I can talk to God. It's noisy in here."

Mother said, "God can hear you in a noisy place as well as in a quiet place, Bobby."

Then the little boy said, "Yes, I know he can, but he may want to talk to me and I couldn't hear *him*."

CONVERSATION: Follow this short story with conversation about quiet places where we can listen to God. After this intimate conversation, without further introduction sing to the above music the

SONG: "Father We Will Quiet Be."

"Father, we will quiet be,
While we listen now to Thee.
(Pause for a few seconds)
As we raise our heads we'll sing
'Thank you God for ev'rything."
(Copyrighted)

STORY: "The Heavenly Father Speaks to A Little Boy." (I Sam. 3:1-10.) After the story without any introduction have the pianist to play softly the

MUSIC: "Father We Will Quiet Be."

The song may be sung again if you think it wise.

If it can be carefully planned with your pastor and organist the children may be taken into the church for about ten minutes to listen to the organ, to be led in a brief prayer by the pastor and perhaps to sing again the song, "Father We Will Quiet Be."

Note: A four or five year old child is not able to do much quiet listening. The teacher will have to temper these suggestions to meet the needs of her group.

Second Sunday

THEME: TALKING TO GOD

Aim: To help little children to realize that they may speak to the heavenly Father anytime and anywhere.

Have on hand a number of pictures of children who may be talking to our heavenly Father. As each picture is shown and discussed, with the children's help choose a song of which it makes you think. Sometimes you will sing the song *to* the children.

For example you have just shown Jessie Willcox Smith's "We Give Thee Thanks." "Maybe the little children are singing their thank you" you say. "Shall we talk to the heavenly Father with them?" With no further introduction encourage children to sing chorus of "Can A Little Child Like Me" from *Songs for Little People:*

"Father, we thank Thee,
Father, we thank Thee,
Father, in heaven, we thank Thee."

Perhaps "Twinkle, Twinkle Litt Star" will suggest "Father We Wi Quiet Be" and "Baby's Prayer," Smit will lead you to sing to the children th lovely song, "The Pleasant Dark" fro *Song and Play for Children* by Danielso and Conant. This may be followed b a spoken prayer thanking the heaven Father for the night time.

After a sufficient background ha been furnished introduce

THE STORY: "Anytime and Anywhere by Jessie Eleanor Moore.

Note: This is one of the most valuabl stories of which I have knowledg It came out in several of the churc school story papers and is publishe with Miss Moore's permission i "Beginners in God's World" (Pub lished by Westminster Press, Phi adelphia).

Third Sunday

THEME: TALKING TO GOD

The aim is the same as for the secon Sunday.

Proceed somewhat the same as o last Sunday. Miss Moore's story, "An time and Anywhere" may be used again.

Variety in the procedure may be ha by the use of different pictures an situations. The story itself will sugges all sorts of possibilities.

The children should be able to brin back some worthwhile responses to th story.

Fourth Sunday

THEME: NEW LIFE IN SPRINGTIME

Aim: To help little children to tak their first steps toward appreciation o the resurrection—to give to them background of faith—through the ob servation of new life in the springtim

There is a wealth of material whic may be used to carry out the above ain The material definitely suggested in ou procedure is used because on accoun of various copyrights, etc. some ver valuable material may not be printe here. For those whose libraries includ many helps a choice of the followin source material is suggested:

STORIES: "A Lesson in Faith" (Adapte from Gatty's *Parables of Natur*
"The Bluebirds" from Miss Danie son's lessons *A Little Child a the Heavenly Father.*

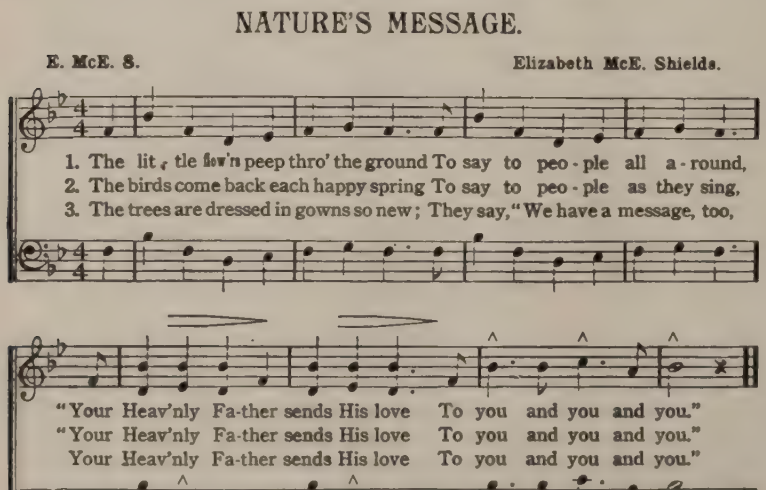
SONGS: "Wonder Song" from *Songs f the Pre-School Age* by Shumate.
"Sleep Little Seed" from *Song a Play for Children.*
"Blue Sky, Soft and Clear" fro *Song and Play for Children.*
(At this time the word "Easter" ma be changed to "springtime" in th two songs above).
"The Waking of the Flowers," fro *Songs for Little People.*
"A Springtime Song" from *Worsh Songs for Beginners,* Adams.

There should be many evidences the room of the new life of the seaso (In some localities it will be hard to pr cure these evidences of awakening lif If so it may be well to postpone the u of some of this material, even if it shou be necessary to begin the appreciatio of new life on Easter Sunday and co tinue it for a few weeks following.)

*Miss Elizabeth McE. Shields is Director of Children's Division, Presbyterian Board, U. S., Richmond, Va.

NATURE'S MESSAGE.

E. McE. S. Elizabeth McE. Shields.


1. The lit tle flow'rs peep thro' the ground To say to peo - ple all a - round,
2. The birds come back each happy spring To say to peo - ple as they sing,
3. The trees are dressed in gowns so new; They say, "We have a message, too,
"Your Heav'nly Fa-ther sends His love To you and you and you."
"Your Heav'nly Fa-ther sends His love To you and you and you."
Your Heav'nly Fa-ther sends His love To you and you and you."

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hen the children arrive let them
nine flowers and awakening buds, etc.
arly in the day introduce
STORY: "The Garden That Awoke"*
'erhaps using the word "Springtime"
stead of "Easter" for a few weeks).

ce upon a time there was a garden that was
. All winter long its trees had been bare. Its
beds had been empty. Its birds had been
The little tinkling fountain that had played
ung for so many happy days was quiet and still.
he garden is not pretty any more. Perhaps it
never be pretty again," said the children who
to run in and out of it at play. And they did
ome to the garden. Everyone said that the
n was too fast asleep ever to wake up again.
e day something happened. A little brown bird,
had flown a very long distance, stopped on the
p of a tree in the fast-asleep garden. He had
ret from his heavenly Father to sing:

"It's coming; it's coming.
I'm sure; I know.
I'll fly and sing
If you'll burst and grow."

e little brown bird sang to the hard, brown
ch of the tree on which he rested.
s song was so sweet that the branch suddenly
he warm sap filling its heart. It burst open and
out many fluttering, green leaf-fingers. They
d in the wind just as the leaves had fluttered
waved the year before.
e wind in the tree made the branch sing its
nly Father's secret. This is what the branch
overed with green leaves sang:

"It's coming; it's coming;
I'm sure; I know.
My leaves shall wave
If your grass will show."

From *The Way of the Gate*, "The King's Highway" ... Used by permission of the publishers, the ...millan Company, owners of the copyright.

Deep down in the ground the sleeping roots of the grass heard. They awoke and sent their slim, green little arms up through the bare ground. And the grasses stretched and reached and rustled. They told the secret that they had heard to the yellow daffodils that dreamed beside them down under the ground. This is what the grasses told the sleeping daffodils:

"It's coming; it's coming.
We're sure; we know.
The grass shall rise
If you'll bud and blow."

The yellow daffodils that slept down in the bare ground heard the sweet, rustling songs of the grasses. They decided to push themselves up through the earth to see what was happening. And when they did they saw the new, green leaves and the bright, green grasses. So they all decided to put on their yellow bonnets. They were very beautiful bonnets indeed, all trimmed with ruffles. They decided that they would tell the secret to the fountain. This is what the daffodils in their yellow ruffled bonnets told the fountain:

"It's coming; it's coming.
We're sure; we know.
We'll bud and bloom
If you'll tinkle low."

The fountain had been sleeping very soundly indeed. But when it heard the calling of the daffodils it sent one drop of water as clear as crystal up into the sunlight. Then it let the drop tinkle down into the stone basin again. That began its soft, beautiful song. Then it sent another drop of water up into the sunlight and then another and another. Soon there was a whole shower of drops, as clear as crystal, tinkling into the basin and making sweet music.

"Oh, see the garden! The garden is pretty again," cried all the children, opening the gate and running in. "What has happened to the garden?" they asked.

"We have a secret. Shall we tell the children?" sang the little brown bird to the tree. And the tree asked the new, green grass, and the new green grass asked the yellow daffodils. Then the yellow daffodils asked the tinkling fountain, and the fountain said, "Yes."

So they all told the children the secret from their heavenly Father about the garden.

"Easter has come!" everything in the garden said.

This story is so complete and worshipful that it sets the tune for the whole day and suggests activities.

Follow it by singing without further introduction the
SONG: "Nature's Message."

It may be sung over and over again by the children if the teacher is resourceful enough to think of reasons for the repetition. Perhaps some of the children will want to *be* flowers and the rest will sing with you.

The little flowers came through the ground
To say to people all around
"Your heavenly Father sends his love
To you and you and you."

All may go to the window and watch the birds as you and the children talk about them and sing,

The birds come back each happy spring
To say to people as they sing,
"Your heavenly Father sends his love
To you and you and you."

If the weather permits and the environment is suitable a walk outside may help to make the repetition of the last verse real.

The trees are dressed in gowns so new,
They say we have a message too,
"Your heavenly Father sends his love
To you and you and you."

PRIMARY DEPARTMENT PROGRAMS FOR MARCH

*By Gloria Diener**

Theme: "Ye Are My Friends"

Aim: To help children realize that it is
t enough to know about Jesus and to
k about him but that love and friend-
p with him are proved by the things
do. Lead them to see that we show
r love for him by loving and helping
ners. "Even a child maketh himself
own by his doings."

SUGGESTIONS

PENING SONGS: "A Sunday Hymn" (No. 17, *A First Book in Hymns and Worship*)

"Praise Him, Praise Him" (No. 6, *Songs for Little People*)

Some suggested songs as these should be used at the beginning of each period. It is not necessary that these be related particularly to the theme of the day.

RILL PERIOD: This period might well follow the opening song each Sunday and should be used for learning materials for the worship service. It is extremely difficult for adults really to worship through materials that are not familiar to them, we surely cannot expect children to do it. Encourage children to express their thanks through the use of a song or prayer such as the following, to be used at meal time in the home.

Listen, dear God, as we now repeat
These words of thanks for the food we eat.
For all who work that we may be fed,
We thank thee, Giver of daily bread.

(No. 70, *A First Book in Hymns and Worship*)

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*Miss Gloria Diener is Editorial Assistant, *International Journal of Religious Education.*

FELLOWSHIP PERIOD: There might well be provided each Sunday a Fellowship Period of five to ten minutes for some missionary emphasis. Your own denominational program of missionary education might be used in this way or some such programs as suggested in *Programs of World Service for Primary Children* (International Council of Congregational Churches, 14 Beacon Street, Boston). A feature of the fellowship period the last Sunday of the month should be the recognition of the birthdays during the month.

First Sunday

THEME: BEING HIS FRIEND AT HOME.
Quiet Music: "Prelude in E. Minor," Chopin, No. 120. "The Hour of Worship," Merritt, No. 125.
(Use only one of the above during the entire month. Numbers refer to a *First Book in Hymns and Worship.*)
CALL TO WORSHIP: (To be used throughout the month)
Leader: The Lord is in his holy temple;
Let all the earth keep silence before him.
Children: Enter into his gates with thanksgiving, and into his courts with praise;
Be thankful to him and praise his name.
SONG: "This is God's House" (No. 8, *Songs for Little People*)
SCRIPTURE: (To be used throughout the month)
"I have called you friends." John 15:15.
"You are my friends if you do whatsoever I command you." John 15:14
"Love one another." John 15:12.
OFFERING:
Leader: Let us worship him with our offering.
Children: Freely ye have received, freely give.
SONG:
"Offering" (No. 34, *A First Book in Hymns and Worship*)

Heavenly Father, gladly we come
With this our offering,
Bringing our love.

Children we are, with much to enjoy;
May we share all we have
For Jesus' sake. Amen.

CONVERSATION: Lead children to suggest the meaning of the above scripture for them. Center the conversation about things to do in the home which show their friendship with Jesus.
POEM: "I Love You Mother" (p. 118, *A First Book in Hymns and Worship*, also p. 169, *Primary Story Worship Programs*)
SONG: "My Father and My Mother" (p. 29, *The Child's First Songs in Religious Education*)
"Showing Kindness at Home" (No. 69, *A First Book in Hymns and Worship*)
STORY: "How the Home was Built" (*Mother Stories*, Maud Lindsay, Milton Bradley Company, Springfield, Mass.)
"What Bradley Owed" (*Children's Story Sermons*, H. T. Kerr, also p. 7, *Second Year Mayflower Program Book*)
"Emily's Home" (p. 159, *Primary Story Worship Programs*)
SONGS: "Oh Happy Home" (Second verse, *Hymnal for American Youth*)
"Useful in the Family" (No. 24, *Song and Play for Children*)
PRAYER:
Response: "Oh hear our prayer and answer make,
This we ask for Jesus' sake." Amen.
(p. 35, Orders of Worship, *Hymnal for American Youth*)

Second Sunday

THEME: BEING HIS FRIEND WITH PLAYMATES

CONVERSATION: Lead the children to see that by being thoughtful and kind to friends, we are showing our friendship for Jesus.

PICTURES: Have pictures around the room, and to show during conversation, of children at play. These might include children at play in other lands. They should bring out the ideas of kindness, thoughtfulness, and cooperation in play.

SONGS: "Giving Thanks" (No. 21, *First Book in Hymns and Worship*)
"Father in Heaven" (No. 1, *Songs for Little People*)
"Hymn of Thanks" (First verse, No. 19, *Songs for Little People*)

STORY: "Kwuli's Experiment" ("They love him too," Missionary Education Movement, 10c)
"Two Kinds of Peace" (*Stories for Worship and How to Follow Them Up*, Hartshorne)

Third Sunday

THEME: BEING HIS FRIEND IN THE COMMUNITY

CONSERVATION: Talk of people in the community who help us. Get children to suggest things that they might do to help their community. Lead them to think of someone that they might help. Plan to visit a shut-in or send a greeting to someone who is ill or to a stranger in the community. Discuss ways of showing friendliness to community helpers.

SONGS: "Giving Thanks" (No. 21, *A First Book of Hymns and Worship*)
"I Cannot Do Great Things" (Verses 1 and 2, No. 30, *Songs For Little People*)
"Faithful and Steady" (No. 20, *Song and Play for Children*)

STORY: "The Bag of Smiles" (*Why the Chimes Rang and Other Stories*, Alden, Bobbs-Merrill Company)
"Helping Genoa Out of Prison" (p. 33, *The Second Year Mayflower Program Book*)
"Commander Tom Peters" (p. 67, *Mayflower Program Book*)
"A Friend to Somebody" (p. 28, *Stories for Worship and How to Follow Them up*, Hartshorne)

Fourth Sunday

THEME: SHOWING FRIENDSHIP WITH HIM THROUGH WORSHIP

This Sunday might be an ideal time to take the children to the auditorium for their service of worship, explaining objects in the room which have significance such as, the baptismal font, or baptistry communion table, pulpit, etc. The predominant thought should be that we can show our friendship for Jesus by worshipping him on a specific day in a specific place. A description of the synagogue of Christ's time might be given before the service of worship.

CONVERSATION: Talk of times when we give thanks to the Father for his gifts and his love. Discuss why we have a special day when we go to a set place for worship and how that can show our friendship for Jesus.

PICTURES: (Any picture showing people at prayer or worship. "The Angelus" or "The Infant Samuel" might well be used.)

SONGS: "Can a Little Child Like Me," (No. 52, *Songs for Little People*)
"Jesus, Friend of Little Children," (No. 29, *Songs for Little People*)
"Praise Him, Praise Him," (No. 6, *Songs for Little People*)
"Little Songs of Thanks," (No. 143, *Songs for Little People*)

STORY: "On Prayer" (p. 70, *Manual for Training in Worship*, Hartshorne)
Jesus teaching his disciples to pray

PRAYER: The Lord's Prayer

BOOKS AND PUBLISHERS

Songs for Little People, Danielson and Conant, The Pilgrim Press
Song and Play for Children, Danielson and Conant, The Pilgrim Press
A First Book in Hymns and Worship, Thomas, The Abingdon Press
Manual for Training in Worship, Hartshorne, Charles Scribner's Sons
Stories for Worship and How to Follow Them Up, Hartshorne, Charles Scribner's Sons
The Mayflower Program Book, Perkins and Danielson, The Pilgrim Press
The Second Mayflower Program Book, Perkins and Danielson, The Pilgrim Press
Primary Story Worship Programs, Berry, George H. Doran Company
The Child's First Songs in Religious Education, Oglevee, The Vaile Company

JUNIOR DEPARTMENT PROGRAMS FOR MARCH

By Nan F. Weeks

Theme for March: The True God

Foreword: In these days when many gods are claiming supremacy in the hearts of the youth of our land, when the twin evils of indifference and atheism are making violent attacks upon our girls and boys, there is a peculiar need that we endeavor to strengthen the foundations of faith and love and loyalty toward the only true God. The fact that atheistic clubs are being organized in scores of our colleges and junior high schools, and that hundreds of boys and girls, lacking a firm and intelligent faith are being swept off their feet, rouses us to the need of immediate and earnest effort to enable them to "Lay up in store for themselves a good foundation against the time to come, that they may lay hold on life which is life indeed."

Suggested Program Outline

PRE-SESSION PERIOD: (Fifteen minutes for projects, memory work and the like.)
CALL TO WORSHIP: (Quiet music)
RESPONSE: (All standing)
PRAISE HYMN
PRAYER
FELLOWSHIP FEATURES:
Announcements
Recognitions:
Birthdays; new members; visitors; honor classes; church attendance; world fellowship (Missionary feature).
MEMORY HYMN
OFFERING SERVICE
SPECIAL FEATURE
DEVOTIONAL SERVICE
LESSON STUDY
CLOSING SERVICE:
Calling for the memory verses of the several grades, or for a brief resume of the lesson story.
Reports
Hymn
Prayer

MEMORY HYMN FOR THE MONTH
"O Lord of Heaven and Earth and Sea."

OPENING RESPONSE FOR THE MONTH
Supt.: Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matthew 4:10)
Dept.: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind. (Luke 10:27)

First Sunday

THEME: GOD, THE GREAT CREATOR

Aim: To impress the thought of God's greatness and power as revealed in the world which he has made; and to deepen reverence for so mighty a Creator.

SUGGESTED HYMNS:
"O Worship the King"
"O Lord of Earth and Heaven and Sea"
"Lord, Thy Glory Fills the Heaven"
"My God, I Thank Thee Who Hast Made"
"Holy, Holy, Holy, Lord God Almighty"
"The Heavens Declare Thy Glory"
"God of the Earth, the Sky, the Sea"

SUGGESTED SCRIPTURE: Psalm 136:1-9 (read responsively) the juniors reading each time the response, "For his loving kindness endureth for ever."

SUGGESTED STORY MATERIAL:
The creation story. (Genesis 1:1-27) This story is very simply and beautifully told by George Hodges in *The Garden of Eden*, pages 1 and

SUGGESTED HANDWORK PROJECT:
Seven different classes might make in their pre-session period, a poster picturing one of the seven stages of creation. Arrangements should be made the previous Sunday, in order that the juniors themselves may have opportunity to look up suitable pictures for the poster their class is to make.

Second Sunday

THEME: THE ONLY TRUE GOD

Aim: To strengthen, in the hearts of the juniors the belief that there is only one God.

SUGGESTED HYMNS:
"We Praise Thee, O God, Our Redeemer, Creator"
"My God I Thank Thee"
"This Is My Father's World"
"O Lord of Earth and Heaven and Sea"

SUGGESTED SCRIPTURE: Psalm 115:1-15
Exodus 20:1-6.

SUGGESTED STORY MATERIAL:

In certain very ancient books there is a story which tells us that Terah, the father of Abraham was a maker of idols. These idols he used to sell to people. They were of many different sizes and were arranged on shelves in Terah's tent.

One day when Terah was away from home, his boy, Abraham was sitting thinking about those queer looking idols that sat there on the shelf so helpless and uninteresting. "I do not believe they are gods at all," the boy thought to himself. "But, if they are not they must surely be able to defend themselves." Then he took a hammer and broke one after another of the idols, until only the largest one was remaining. Then placing the hammer in the hand of that biggest idol the boy went away.

*Miss Nan F. Weeks is Children's Editor of the American Baptist Publication Society, Philadelphia, Pa

n Terah returned he inquired angrily, "Who
troyed all these idols?"
must be," said Abraham, "that the big idol
gry and smashed them all with the hammer."
y do you mock your old father thus?" Terah
"Do I not know that an idol cannot move?"
n why do you pray to it as a god?" his son
d.
old father was so distressed that he sent
m to the king to be judged and punished for
rible deed, and the king said, "If you do not
that the idols are gods, then why do you not
stead to fire?"
y should one pray to fire, when water can
fire?" the boy asked.
n, why not pray to water?" the king sug-

uds can hold water," said Abraham, "and the
an drive the clouds. None of these is great
, O king. I can pray only to the great God
ven who created all these things. Him only
worship."

he Legend of St. Christopher" in *The Book of Legends* by Scudder. xcellent adaptation may be found *thics for Children* by Cabot, page in *Good Stories for Great Holidays*, Olcott, page 305. A very brief tation may be found in *World es Retold* by Sly.
"he Contest on Mount Carmel" ngs 18:1-39

Third Sunday

IEME: LOVE FOR GOD
m: To deepen the juniors' love for rue God from whom cometh every gift.
GESTED HYMNS:
Doxology"
"My God, I Thank Thee"
Let Us With a Gladsome Mind"
Every Morning Mercies New"
I Need Thee Every Hour"
Father, Lead Me Day by Day"
M (to be recited by a junior)
ould we with ink the ocean fill,
ere all the sky of parchment made,
Were every blade of grass a quill,
And every man a scribe by trade,
To write the love of God for us,
Would drain that ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky.
(*Source unknown*)

OFFERING SERVICE:
Prayer
Father we thank Thee for Thy love,
And for Thy gifts so great and free;
Accept our offering, and may
It tell Thee of our love for Thee.
Help us to give to Thee each day
Obedience and love and praise.
Make us unselfish, kind and true,
And more like Christ in all our ways.
—Margaret Holden.

BIBLE DRILL: (References to be found and read by juniors)
What does I John 4:8 tell us about God?
How much did Jesus say we should love God? (Matt. 22:37)
Why should we love God? (1 John 4:19)
How did God show his love for us? (John 3:16)
How can we show Jesus that we love him? (John 14:15)
What new commandment did Jesus give us? (John 14:15)
How may we let others know that we love Jesus? (John 13:35)
How much did Jesus say we should love others? (Matt. 22:39)

DEVOTIONAL SERVICE:
Supt. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God. (1 John 3:1)
Dept. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life. (John 3:16)
Supt. God is love. (1 John 4:8)
All. We love, because he first loved us. (1 John 4:19)
Hymn. "Love Divine."
Prayer Verse.

How strong and sweet my Father's care,
That round about me like the air,
Is with me always, everywhere,
He cares for me.

O keep me ever in thy love.
Dear Father, watching from above
And let me still thy mercy prove,
And care for me.

SUGGESTED STORY MATERIAL: Our Heavenly Father's Love (Luke 15:11-24)

Fourth Sunday

THEME: LOYALTY TO GOD

Aim: To instill into the hearts of the juniors a spirit of loyalty and unwavering devotion to God.

SUGGESTED HYMNS:
"True-Hearted, Whole Hearted"
"Lead on, O King Eternal"
"Who Is on the Lord's Side?"
"Dare to Be Brave, Dare to Be True"

DEVOTIONAL SERVICE:
Story: (Exodus 32:1-8. 15-26,29a.)
Hymn: "Who Is on the Lord's Side?"
Salute to Christian Flag:
I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and in love.
Response: (Teachers and officers) As for me and my house, we will serve the Lord. (Joshua 24:15, last clause)

MARCH PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

*By Virgil A. Sly**

Suggestions to the Worship Committee

his series of worship programs for the th of March is closely related to the hip material found in the October, ember, and December *Journals*. In e issues you will find adequate sug- ions for the place of worship, the ele- ts of worship, and a great deal of a-biblical material.

ach one of these programs has a call worship which we suggest should be l throughout the entire month for each artment.

ach program ends with the personal eal to the relationship of the individ- to God. This is purposely done be- e Easter comes in the month of April it is our desire that the March pro- ns assist in the decisions that natur- come at Easter time.

me for the Month: Relationships

CIAL THEME FOR INTERMEDIATES: MY IMMEDIATE RELATIONSHIPS
irst Sunday—*My Relationship to My Home*
econd Sunday—*My Relationship to My School*
hird Sunday—*My Relationship to My Church*
ourth Sunday—*My Relationship to My Christ*

SPECIAL THEME FOR SENIORS: MY PERSONAL RELATIONSHIPS
First Sunday—*My Relationship to Myself*
Second Sunday—*My Relationship to Tomorrow*
Third Sunday—*My Relationship to the Work of My Church*
Fourth Sunday—*My Relationship to My God*

SPECIAL THEME FOR YOUNG PEOPLE: MY EXPANDING RELATIONSHIPS
First Sunday—*My Relationship to Other Races*
Second Sunday—*My Relationship to Law and Order*
Third Sunday—*My Relationship to a World Brotherhood*
Fourth Sunday—*My Relationship to the Christian Program*

INTERMEDIATE DEPARTMENT

Theme: My Immediate Relationships

Aim: The theme of the worship services for the intermediate group will deal with the three general interests of his life and the one very personal interest. They are the home, the school, the church, and the very personal relationship to God. The aim is to cause these relationships to become a definite part of the Christian experience of these youth and to weld all into a unit, a Christian unit called life.

First Sunday

THEME: MY RELATIONSHIP TO MY HOME

PRELUDE—Instrumental music (quietly played to secure the attitude of reverence).

CALL TO WORSHIP:
Leader: O God, cause us to have the right attitude toward our fathers and our mothers, our brothers and our sisters. May we cause the home to become a shrine where only love dwells and where Thou, our heavenly Father, art always present.
Response:
Create in me a clean heart, O God;
And renew a right spirit within me.
(Psalms 51:10)
Leader: O Jesus, Master Teacher, may we seek knowledge above all riches and understanding above all fame, for he that would serve intelligently, and he that would love must understand.
Response:
Create in me a clean heart, O God;
And renew a right spirit within me.
Leader: O God, let us seek thee in the church so that we might bring in thy Kingdom. Thy will be done on earth as it is in heaven.
Response:
Create in me a clean heart, O God;
And renew a right spirit within me.

*Mr. Virgil A. Sly is Regional Superintendent of ious Education for the Rocky Mountain Region United Christian Missionary Society.

Leader: O Jesus, our Master and our Friend, let us burn out our lives for thee. Let us seek thee and find thee in unselfish service for others.
Response:
Create in me a clean heart, O God;
And renew a right spirit within me.

MEDITATION THOUGHT—O God, help us to show our appreciation for our homes.

HYMN: "O Happy Home"

SCRIPTURE:

Leader:
My son, keep the commandment of thy father,
And forsake not the law of thy mother:
Bind them continually upon thy heart;
Tie them about thy neck.
When thou walkest, it shall lead thee;
When thou sleepest, it shall watch over thee;
And when thou awakest, it shall talk with thee.
(Proverbs 6:20-22)

Response: Children, obey your parents in all things, for this is well pleasing in the Lord. (Colossians 3:20)

Leader: Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee. (Exodus 20:12)

Response: And he went down with them, and came to Nazareth; and he was subject unto them. (Luke 2:51)

PRAYER:

O Heavenly Father, we are asking now that we might have the understanding and the desire in our hearts to serve in whatever humble way we might find. We realize that in the home there are many such chances, and our Father, we pray that we might always be ready to do our part. We thank thee for our fathers and our mothers and for our homes and the love that is in them. God help us to be worthy as true sons and daughters. *Amen.*

HYMN: "Dear Lord and Father of Mankind"

UNISON PRAYER: The Lord's Prayer

Second Sunday

Theme: MY RELATIONSHIP TO MY SCHOOL

It is suggested that the prelude and the call to worship given for the first Sunday be used each Sunday this month. There is value in repeating each Sunday some brief sentences like these; their appeal increases each time they are used, up to a certain limit such as a month.

SCRIPTURE: Proverbs 1:7; Proverbs 6:23; Proverbs 1:20-22; Luke 2:52; Matt. 7:7-8.

HYMNS:
"Let Not Thy Hands Be Slack"
"My Country 'tis of Thee"
"Lord, Speak to Me That I May Speak"
"Saviour, Teach Me Day by Day"
"Tell Me the Story of Jesus"
"Stand Up, Stand Up for Jesus"

QUOTATIONS: "Say not, 'I have found the truth,' but rather, 'I have found a truth.'" *The Prophet.*

"The best partners of solitude are books. I like to take a book with me in my pocket, although I find the world so full of interesting things,—sights, sounds, odours,—that often I never read a word of it. It is like having a valued friend with you, though you walk for miles without saying a word to him or he to you." *A Canticle of the Year*, David Grayson.

"Dreams, books, are each a world; and books, we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow."
William Wordsworth.

"How can we expect a harvest of thought who have not had a seed time of character?"—*Henry David Thoreau.*

"Who is the leader? Is it not one who knows the way, keeps ahead, and has that strange power which enables him to get others to follow?"—*John R. Mott.*

TOPICS FOR TALKS:
What do you think was Lincoln's attitude on the worth of education?
Tell the story of Booker T. Washington's struggle for an education.
What is the value of an education?
Does education pay?

PICTURE STUDY:
"My Son Be Wise," Taylor

Third Sunday

Theme: MY RELATIONSHIP TO MY CHURCH

SCRIPTURE: Mark 11:15-17

HYMNS:
"Faith of Our Fathers"
"O God, Our Help in Ages Past"
"Dear Lord and Father of All Mankind"
"I Love Thy Kingdom, Lord"
"Jesus and Thy Church Abide"
"Blest Be the Tie That Binds"

QUOTATIONS:

"As for me and my house, we will serve Jehovah." Joshua 24:15.

"I have fought a good fight, I have finished my course, I have kept the faith." II Timothy 4:7.

"The church cannot get along without children, even though they cannot always do as much as older folks can."

Read Chapter 23 *The Child in the Temple*, Gosselink.

TALKS:
My place in the program of the church
Should the church ask for any of my time?
What can I do to help my church?
What can my church do for other people?
What is my church's relationship to other churches?

PICTURES:
"Christ in the Temple," Hofmann
"Frieze of the Prophets," Sargent

Fourth Sunday

Theme—MY RELATIONSHIP TO MY CHRIST

SCRIPTURE: John 15:1-7

HYMNS:
"Fairest Lord Jesus"
"I Need Thee Every Hour"
"Just As I Am, Thine Own to Be"
"Jesus Calls Us, O'er the Tumult"
"O Jesus, Prince of Life and Truth"
"I Would Be True"

QUOTATIONS:

"By this shall all men know that ye are my disciples, if ye love one another." John 13:35.

"I looked to heaven and tried to pray
But ever a prayer had gush't,
A wicked whisper came and made
My heart as dry as dust."
The Meaning of Prayer, Harry Emerson Fosdick.

"I have set the Lord always before me." Psalms 16:9.

"Unto thee, O Lord, do I lift up my soul." Psalms 25:1.

STORIES:
"Christ and the Rich Young Ruler
"Giving a Life." *More Story Worship Programs*, Stowell

PICTURES:
"Christ and the Rich Young Ruler," Hofmann
"Christ Before Pilate," Munkacsy
"Among the Lowly," L'Hermitte

SENIOR DEPARTMENT

Theme: My Personal Relationships

Aim: To enable seniors to adjust th middle adolescent years with those tha have gone before and those that ar emerging out of the future, and to hel those who have glimpsed the mysterious vista of manhood and womanhood in the future to make that adjustment with a Christ point of view and to embrace the days and years as they come without hesitation.

First Sunday

Theme: MY RELATIONSHIP TO MYSELF

PRELUDE: "Have Thine Own Way, Lord," (vocal or instrumental solo).

CALL TO WORSHIP:

Leader: Ye are the salt of the earth.

Response: But if the salt hath lost its savor, wherewith shall it be salted?

Leader: Ye are the light of the world

Response: Let your light shine before men that they may see your good works and glorify your Father who is in heaven. (Matt. 5:13-16)

MEDITATION: (To be read by the leader while the song "Take My Life and Let It Be," is being played through.)

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever everborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?
—Archbishop Trench, *in Song and Worship Book for Young People's Conferences.*

HYMN: "Take My Life, and Let It Be"

SCRIPTURE:

Leader: Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner. And the Lord said unto him, now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? (Luke 11:37-40)

Response: And he said, that which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness; all these evil things proceed from within and defile the man. (Mark 7:20-23)

HYMN: "I Would Be True"

PRAYER OF DECISION:

Dear Father, there are so many things that I cannot understand, so many questions come into my mind that I cannot answer. Help me to find my way in the darkness. Give me the confidence in thee that a son should have in his father. Where I cannot see give me faith and trust to go with thee. When doubts and difficulties trouble me, may I never prove false to the truth, to the pure life, to the right, to my conscience and to thee. So may my strength grow under the stress and struggle, so may I stand fast and surely hold on to the things which cannot fail and to thee in the name of him who endured all things for my sake. Amen.—Thomas C. Richard *in Young Men and Prayer* (*Pilgrim Press.*)

: "Have Thine Own Way, Lord"
NISON:

ur things a man must learn to do,
he will make his record true,
think without confusion clearly,
act from honest motives purely,
love his fellowman sincerely,
trust in God and heaven securely.
—*Henry Van Dyke.*

Second Sunday

ne: My Relation to Tomorrow
PTURE: Matt. 7:15-29; Matt. 12:33-
; Luke 9:57-62
NS:
'ollow the Gleam"
ead on, O King Eternal"
ove Thyself Last"
Hark, the Voice of Jesus Calling"
O God, Who Workest Hitherto"
God Send Us Men Whose Aim 'twill Be"
TATIONS:

ll work is empty save where there is love;
d when you work with love you bind yourself to yourself,
d to one another, and to God."

Work is love made visible."

nd let today embrace the past with remembrance and the future with longing."
The Profit, Kahlil Gibran.

here are some things that never come back—
rrow that is flown, the word that is spoken, the
hat is gone."
—*The Mantle of Elijah*, Dalrymple.

KS:
That tomorrow holds for me
omorrow's relation to today
Talking with Jesus into tomorrow
TURES:
Christ's Temptation," Cornicellius
Christ and the Rich Young Ruler," Hofmann

Third Sunday

eme: My Relationship to the Work of My Church
IPTURE: Luke 4:16-20; Mark 6:1-6; Timothy 3:1-16
MNS:
'Faith of Our Fathers"
'I Love Thy Kingdom, Lord"
'Jesus and Thy Church Abide"
'City of God How Broad and Far"
'Blest Be the Tie That Binds"
'The Church's One Foundation"
OTATIONS: Matt. 13:31-32; Matt. 3:33; Mark 4:28-29

Thy kingdom come, thy will be done, as in heaven on earth." Matt. 6:10.
—*Christ of the Indian Road*, Jones.
The church is the religion, the bearer, the interpreter, and teacher of the Christian religion."—"The rch stands for an ideal order."
he Program of the Christian Religion, Shackford.

For Christ and the Church." Christian Endeavor to.
The church is the organized institution through ch the followers of Christ undertake to express will in the world. Jesus is the head of the church. e church is his bride." *Youth and Truth*, Harper.

ORY OR TALK:
"The Christian Church in the Roman Empire." *The Jesus of History*, Glover
A short talk by the pastor or the superintendent on the place of the church in e community.

Fourth Sunday

neme: My Relationship to My God
RIPTURE: Matt. 5:13-16; Matt. 5:45-48; Luke 18:9-14
YMNS:
"The Lord is My Shepherd"
"Take My Life and Let It Be"
"This is My Father's World"
"Just as I Am Thine Own to Be"
"Love Divine, All Love Excelling"
"Break Thou the Bread of Life"

QUOTATIONS:

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky,—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by.

Last stanza of "Renascence," by Edna St. Vincent Millay.—*One Hundred and One Famous Poems.*

"Our human life bulks large upon the earth, but under the stars it looms infinitely small." *The Mantle Of Elijah*, Dalrymple.
"Thou wilt show me the path of life;
In thy presence is fulness of joy;
At thy right hand there are pleasures for ever more." Psalms 16:11.

STORY:
"His Mother's Sermon," *Beside the Bonnie Brier Bush*, Ian Maclaren.
Look up the stories of the calls of great missionaries and ministers of the church. Some of the stories of the Old Testament patriarchs and prophets are good.
PICTURES:
"Washing the Feet of the Disciples," Brown
"Disciples Running to the Tomb," Burnaund

YOUNG PEOPLE'S DEPARTMENT

Theme: My Expanding Relationships

Aim: The youth's circle of relationships is constantly expanding. It is no longer dependent upon the home, classroom, and the playground. Wider experience beckons from every corner. Politics, social life, race relationships, business, law and order, international relationships, and the greater program of the church. The breadth and the depth and the strength of the personality of the youth of tomorrow will be determined as he meets and establishes these contacts and relationships. Will they be Christian relationships? It is our work to see that they are.

First Sunday

Theme: My Relationships to Other Races

PRELUDE: Instrumental music played quietly to secure the attitude of reverence.

CALL TO WORSHIP:

Leader: What doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God. (Micah 6:8)

Response: The rich and poor meet together, the Lord is the maker of them all. (Proverbs 22:2)

Leader: By this shall men know that ye are my disciples, that ye love one another. (John 13:35)

Response: And (he) hath made of one blood all nations of men for to dwell on the face of the earth. (Acts 17:26)

Leader: And Jesus came to them and spake unto them saying, all authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: And lo, I am with you always, even to the end of the world. (Matt. 28:18-20)

Response: There can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male or female; for ye are all one in Christ Jesus. (Galatians 3:38)

GUIDED PRAYER:
God, our Father, cause us to rise above the pride of race or clan, to see beneath the color of the skin to the heart beneath, to not become confused by the babble of tongues, but in all, listen for the "still small voice' that speaks the common language of love to the hearts of all men.

HYMN: "Where Cross the Crowded Ways of Life"

SCRIPTURE STORY: Dramatize the story of the Samaritan woman at the well. Two young people will read the following scripture as indicated. They should take their places in the room, the one reading the part of the Samaritan woman standing and the one reading the words spoken by Jesus sitting. If there is material and time available it could be worked out as a pageant; if not, the reading will do if well prepared. The leader should read the introduction of the story.

Leader: Now he (Jesus) had to pass through Samaria. So he came to a town in Samaria called Sychar, near the field that Jacob gave to his son Joseph, and Jacob's well was there. So Jesus, tired with his journey, sat down just as he was by the spring. It was about noon. A woman of Samaria came to draw water and Jesus said to her:

1st speaker: Give me to drink.

Leader: For his disciples had gone into town to buy some food. So the Samarian woman said to him:

2nd speaker; How is it that a Jew like you asks a Samaritan woman like me for a drink?

Leader: For Jews have nothing to do with Samaritans.

1st speaker: If you know what God has to give and who it is that said to you, "Give me a drink" you would have asked him, and he would have given you living water.

2nd speaker: You have nothing to draw water with, sir, and the well is deep. Where can you get your living water? Are you a greater man than our forefather, Jacob, who gave us this well and drank from it himself with his sons and his flocks?

1st speaker: Any one who drinks this water will be thirsty again, but anyone who drinks the water that I give him will never be thirsty, but the water that I give him will become a spring of water within him, bubbling up for eternal life.

2nd speaker: Give me this water, sir, so that I may never be thirsty nor have to come all this way to draw water.

1st speaker: Go call your husband and come back here.

2nd speaker: I have no husband.

1st speaker: You are right when you say that you have no husband, for you have had five husbands and the man you now have is not your husband. What you say is true.

2nd speaker: I see that you are a prophet, sir. Our forefathers worshiped God on this mountain, and yet you Jews say that the place where people must worship God is at Jerusalem.

1st speaker: Believe me, the time is coming when you will worship the Father neither on this mountain nor at Jerusalem. You worship something that you know nothing about. We know what we worship, for salvation comes from the Jews. But a time is coming—it is already here! —when the true worshipers will worship the Father in spirit and in sincerity, for the Father wants such worshipers. God is a spirit and his worshippers must worship him in spirit and in sincerity.

2nd speaker: I know that the Messiah is coming—he who is called the Christ. When he comes he will tell us everything.

1st speaker: I who am talking to you am he.

MEDITATION: God give us the spirit of Jesus. Help us to see that all men are

brothers and that all men are his.

HYMN: "We've a Story to Tell to the Nations"

IN UNISON:

"Where cross the crowded ways of life
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of man!"
from "Where Cross the Crowded Ways of Life"

Second Sunday

THEME: MY RELATIONSHIP TO LAW AND ORDER

SCRIPTURE: Matt. 5:23-24; Matt. 5:20; Matt. 22:17-21; Matt. 5:38-42

HYMNS: "O Master Workman of the Race"
"For the Beauty of the Earth"
"Dare to Be Brave, Dare to Be True"
"Press On, Press On, Ye Sons of Light"
"America the Beautiful"
"Watchman Tell Us of the Night"

QUOTATIONS:

"When one of you falls down he falls for those behind him, a caution against the stumbling stone.
"Aye, and he falls for those ahead of him, who though faster and surer of foot, yet removed not the stumbling stone."
—*The Prophet*, Kahlil Gibran

"When the fight begins within himself
A man's worth something."
—Robert Browning in *Bishop Blougram's Apology*

"This is the covenant that I will make with them
After those days, saith the Lord:
I will put my laws on their hearts,
And upon their minds will I also write them."
—Jeremiah 31:33

"Let all things be done decently and in order."
I Corinthians 14:40

TALKS:

What is my relation to the forces of law?

Should a Christian support a law that he feels does not harmonize with the ideals of Jesus?

Have some one find out what Jesus' attitude was on the keeping of established law.

Third Sunday

THEME: MY RELATIONSHIP TO A WORLD BROTHERHOOD

SCRIPTURE: Matt. 25:32-45; Matt. 7:12; Luke 10:25-38; Matt. 5:44

HYMNS: "To Crowds that Cross the Thronging Streets"
"Rise Up, O Men of God"
"Follow the Gleam"
"Lead On, O King Eternal"
"Where Cross the Crowded Ways of Life"
"There's a Wideness in God's Mercy"
"In Christ There Is No East or West"

QUOTATIONS:

"For though I was free from all men, I brought myself under bondage to all that I might gain the more." I Corinthians 9:9.

"You give but little when you give of your possessions,
It is when you give of yourself that you truly give."
—*The Prophet*, Kahlil Gibran

"When India, a non-Christian nation, wanted to pay her highest compliment to her highest son, she searched for the highest term she knew and called Gandhi a Christlike man."
—*The Christ of the Indian Road*, Jones

"When all men love one another, God's kingdom will fully be here. In that day, as our prophets have said, nation will no longer rise up against nation, neither shall men learn war any more. But they shall beat their swords into ploughshares, and their spears into reaping hooks, and war shall cease from amongst you. This, too, I say unto you. But you must first love one another."
—*By an Unknown Disciple*

TALKS: (on the following scripture passages)
Matt. 5:43-48; John 13:1-20

PICTURES:
"Washing the Disciples' Feet," Brow
"At Emmaus," Eichstadte

Fourth Sunday

THEME: MY RELATIONSHIP TO TH CHRISTIAN PROGRAM

SCRIPTURE: Mark 10:35-45; Mark 8:3 37; Matt. 7:21; Matt. 16:21-24; Luk 9:59-60; Matt. 23:11-12

HYMNS: "O Master, Let Me Walk wit Thee"
"O Love that Wilt not Let Me Go
"I Found a Friend, O Such a Friend
"O Jesus I Have Promised"
"Dear Lord and Father of Mankind

QUOTATIONS:

"Your daily life is your temple and your religion. Whenever you enter into it take your all."

"And your body is the harp of your soul,
And it is yours to bring forth sweet music from it or confused sounds."

"Say not, 'I have found the path of the soul.' Sa rather, 'I have met the soul walking on my path.' For the soul walks upon all paths,
The soul walks not on a line, neither does it grow like a reed.
The soul unfolds itself, like the lotus of countless petals."
—*The Prophet*, Kahlil Gibran

"Lift up your hearts"—"We lift them up"—
Ah me!
I cannot, Lord, lift up my heart to Thee:
Stoop, lift it up, that where Thou art I too may be
—Christina G. Rossetti, *in The Way of Praye* by Peter Ainslie.
"By this shall men know that ye are my disciples if ye love one another." John 13:35.
"My soul, wait thou in silence for God only."

SHORT TALKS:

Where is my place in the program of Christ?

Dare I go all the way with Christ?

PICTURES:
"Gethsemane," Taylor or Hofmann
"Descent from the Cross," Rubes

ADULT DEPARTMENT PROGRAMS FOR MARCH

*By Robert Davids**

Theme for March: "The Riches of Grace in Christ Jesus"

March is a significant month in the church calendar. Easter marks a culmination in the activities of a congregation and in the religious life of its members. At no other time are so many vital Christian doctrines emphasized so strongly. It is a summation time just as the last few weeks of Jesus' earthly life were to him a time for the summary of the principles of the faith he taught.

So let us think much of the close of Jesus' ministry and steep our hearts and minds in the account we have of his deeds and words during that brief period. The use of *His Last Week* published by the Hope Publishing Company is recommended, both for private reading and for the worship period of the adult department or class. In the scripture citations following reference is made under the initials, "H. L. W.," to the page of this little booklet.

Materials of Worship

Hints and suggestions are given here as to the materials to be built about the theme. The Committee on Worship should use its ingenuity in building each program and its intelligence in selecting the material. Obviously all suggested here cannot be used in the ten or fifteen minutes allotted.

Luther sang the people into Protestantism. At any rate the priests complained that he did. Every one of the hymns listed this month has unusual power to enrich devotional experience. The antiphonal use suggested will create desirable emotional effects. If the tunes are unfamiliar, take a little time *before* the worship service begins to practice them.

The vocal and instrumental features are well worth a great deal of advance preparation. Use only talented musicians; if such are unavailable use a victrola which may doubtless be borrowed for the occasion. All of the music cited may be obtained in record form.

Other special features such as stories, readings, tableaux, tabloid pageants and poems should be used if suitable.

The Prayers

Assign the important responsibility for the prayer very carefully. Use only those who have the ability to carry others with them in their petition. Consult with them several days in advance as to the content of the prayers and stipulate that the time should not exceed three minutes at the most, better, two. Outlines of such prayers are given merely to stimulate the thought of the committee.

*Mr. Robert Davids is Acting Director of the Adult Department International Council of Religious Education, Chicago.

First Sunday: Jesus My Friend

MUSICAL PRELUDE:
"O Rest in the Lord," Handel Elijah, contralto solo
"Berceuse" from Jocelyn, Godard cello arrangement
"Liebestraum," Liszt, piano solo

HYMNS:
"What a Friend We have in Jesus"
"I've Found a Friend"
"Majestic Sweetness Sits Enthroned
"Jesus, Lover of My Soul"
"O, Love That Wilt Not Let Me Go
"Jesus, the Very Thought of Thee"

SCRIPTURE: John 15:7-17, H. L. W. Page 34

FEATURE: "I Heard the Voice of Jesu Say" to the tune Vox Delicti. soloist with an appealing voice shou sing the first four lines of each stan which is in a minor key and the enti group should sing the last four lin or the part in a major key. This very effective when rightly done.

QUOTATION:

"A day for toil
An hour for sport
But for my friend
Is life too short.

PRAYER OUTLINE: Thanksgiving for (1 the gift of Jesus; (2) Jesus' way of li (3) the companionship of Jesus. Pr for (1) sensitiveness to his presen (2) ability to be such a friend to oth as he is to us; (3) that others m come to know Jesus as a friend.

ER HYMN:
e stanza of "I Need Thee Every Hour" sung by all very softly.

nd Sunday: Jesus My Teacher

CAL PRELUDE:
t Evening," Priml, violin solo
tude in E," Chopin, piano solo

NS:
ear Lord and Father of Mankind"
Ve May Not Climb the Heavenly Steeps"
Master Let Me Walk With Thee"

PTURE: Mark 12:28-34, H. L. W. ge 13

URE: Brief talk in a devotional in by a well qualified person on esus as a Teacher."

ER OUTLINE: Thankfulness for (1) ht on life's pathway; (2) the record God's revelation in the Bible; (3) sus as the revealer of God and of 's meaning. Pray for (1) understanding of Christ's teachings; (2) ility to put His teachings into ect in our own lives.

ER HYMN:
ne stanza of "Break Thou the Bread of Life."

Third Sunday: Jesus, My Leader

MUSICAL PRELUDE:
"Impromptu," Op. 90, No. 4, Schubert, piano solo
"Nocturne," Op. 54, Grieg, piano solo

HYMNS:
"Jesus Calls Us"
"Lead On, O King Eternal"
"He Leadeth Me"
"Saviour Like a Shepherd Lead Us"

SCRIPTURE: John 21:15-22, H. L. W. Page 62

FEATURE: Antiphonal, "Art Thou Weary, Art Thou Languid," entire hymn. Have a soloist with a sweet clear voice stationed in another room or in a distant part of the room sing the first or interrogative part of each stanza with the entire group singing the last or answer part.

PRAYER OUTLINE: Thankfulness for (1) pioneers of the past; (2) living leadership of Jesus in the thinking and affairs of mankind. Pray for (1) the acceptance of his leadership universally; (2) willingness and courage to follow him personally.

PRAYER HYMN:
"Jesus Saviour Pilot Me," one stanza.

Fourth Sunday: Jesus, My King

MUSICAL PRELUDE:
"Moment Musical," Schubert, cello solo
"Etude Tableaux," Op. 39, Rachmaninoff, piano solo

HYMNS:
"O Worship the King"
"Fairest Lord Jesus"
"O Jesus I Have Promised"
"All Hail the Power of Jesus' Name"

SCRIPTURE: Matt. 25:31-40, H. L. W. Page 25

FEATURE: Bass solo, "The King of Love," Carrie B. Adams.

QUOTATION:
"If Napoleon should enter this room, we would all rise; if Jesus Christ were to enter this room, we would all kneel."—Charles Lamb

PRAYER OUTLINE: Thankfulness for (1) the ideal of human society we have in Jesus' teaching about his kingdom; (2) assurance we have that the kingdom will come. Pray for (1) the coming of the kingdom; (2) understanding of our part in kingdom building; (3) that each one may crown Jesus king and realize his kingdom in his own heart. Close with the Lord's Prayer.

PRAYER HYMN:
"More Love to Thee," one stanza.

MARCH PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By L. F. Sensabaugh**

me for the Month: Winning to Christ

he month of March lends itself irably to a period of personal evanism. As the thought of the Christian ld is fixing upon the Eastertide, the great commission which Jesus gave he world, in which he charged his wers with responsibility for carrying his work, comes vividly to mind. selecting material for the worship grams the theme should run like a len thread through the worship ice for every Sunday morning. For venience in arrangement, it might be broken into four separate topics, a topic understaking to answer the onal question "How am I to win ers to fellowship with Christ?" The wer is suggested as follows: "By owing Him," "By doing his will," making personal confession," and inviting others to fellowship with n." These four themes are suggested rder and are arranged together with material from which the worship gram may be built.

March 4

THEME: BY FOLLOWING HIM

Y SCRIPTURE: Matthew 16:24. The hought suggested here is one of acrifice and service.

dditional Scriptures which may be used: Luke 9:23-26; 57-62; Philippians 3:8-9; I John 2:4-6; Romans 12:9-21; Matthew 19:16-22; Acts 17:28.

GESTED HYMNS:
Jesus Calls Us, O'er the Tumult"
Dear Lord and Father of Mankind"
O Lord of Life and Love and Power"
Father, Lead Me Day by Day"
O Jesus, I Have Promised"
Follow Me, the Master Said"

SUGGESTED TOPICS:
The Cost of Following Christ
The Joy of Following Christ
Following Christ in My Thoughts
Following Christ in My Conduct
Danger of Following Him Afar Off

March 11

THEME: BY DOING HIS WILL

KEY SCRIPTURE: Matthew 7:21-27. The dominant thought in this scripture suggests that in ministering to others we are doing the will of Christ.

Additional scripture:
Philippians 2:5-11; Luke 22:39-43; I John 5:13-15.

SUGGESTED HYMNS:
In addition to those hymns suggested for the preceding Sunday, the following:
"Take My Life and Let It Be"
"Saviour, Teach Me, Day by Day"
"O Master, Let Me Walk with Thee"
"Hark! the Voice of Jesus Calling"
"Master, No Offering Costly and Sweet"

March 18

THEME: BY PERSONAL CONFESSION

KEY SCRIPTURE: Matthew 10:32-33.

Additional Scripture:
John 17:3; I John 5:12; Ephesians 2:1-7; John 9:22-30; I Timothy 6:12; James 5:16.

SUGGESTED HYMNS:
"Stand Up, Stand Up for Jesus"
"Lord, Speak to Me, That I May Speak"
"Fight the Good Fight With All Thy Might"
"Lead On, O King Eternal"
"Courage, Brother, Do Not Stumble"

SUGGESTED TOPICS:
Confessing Christ by Word of Mouth
Confessing Christ by Being Loyal to His Church

March 25

THEME: BY INVITING OTHERS

KEY SCRIPTURE: Matthew 11:28-30. In this wonderful scripture Jesus makes the direct invitation to all who are heavy laden and sorrowful to come to him. Everything we do as Christians ought to be an invitation to others to accept our Christ.

Additional Scripture:
Matthew 25:34-40; Matthew 19:21; John 13:35; John 15:12-17.

In these scriptures are to be found thoughts for the talks of the morning—inviting others by loving and by service.

SUGGESTED HYMNS:
"Work for the Night is Coming"
"Let Not Thy Hands Be Slack"
"Hark! the Voice of Jesus Calling"
"Come Unto Me, Ye Weary"
"Come Let Us Join With Faithful Souls"

QUOTATIONS

These materials are suggested for reading or to be used as a basis for short talks:

" 'Lord I would follow, but
First, I would see the end of this high road
That stretches straight before me, fair and broad;
So clear the way, I cannot go astray,
It surely leads me equally to God.'

" 'Lord, I would follow—yes,
Follow I will but first so much there is
That claims me in life's vast emergencies—
Wrongs to be righted, great things to be done—
Shall I neglect these vital urgencies?'

" 'Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look;
Who sets his hand upon the plow
And glances back with anxious brow
His calling hath mistook.
Christ claims him, wholly for his own—
He must be Christ's, and Christ's alone.' "
—*John Oxenham.*

"In 1725 I resolved to dedicate my life to God: all my thoughts, words, and actions being thoroughly convinced there was no medium, but that every part of my life must either be a sacrifice to God, or to myself, that is, in effect, to the devil. In 1726 the religion of the heart appeared to me in a stronger light. I saw that simplicity of intention, purity of affection, one design in all we say or do, and one desire, ruling our tempers are the wings of the soul, without which we can never ascend to the mount of God. In 1729 I saw in a clearer light the necessity of having the mind which was in Christ, and of walking as he walked, not only in most respects, but in all things."—*John Wesley*

*Mr. L. F. Sensabaugh is Superintendent of the rtment of School Administration, Methodist copal Church South, Nashville, Tenn.

"Christianity is not a religion of rules. It is the religion of the divine example. Try to follow the blessed steps of the most holy life. Take his advice. Ask yourself in the moment of perplexity or tempation what would he do if he were here? Nothing else will so surely lead us into the way of holy living." —*George Hodges*

"Is it thy meat and drink 'to do the will of thy Father which is in heaven? Is thine eye single in all things? Always fixed on him? Always looking unto Jesus? Doest thou point at him in whatsoever thou doest? In all thy labor, thy business, thy conversation? Aiming only at the glory of God in all—'Whatsoever thou doest, either in word or deed, doing it all in the name of the Lord Jesus; giving thanks unto God, even the Father through him?' "—*John Wesley*

"Gracious Spirit, dwell with me:
I myself would gracious be;
And with words that help and heal,
Would thy life in mine reveal;
And with actions bold and meek,
Would for Christ my Saviour speak.

"Truthful Spirit, dwell with me:
I myself would truthful be;
And with wisdom, kind and clear,
Let thy life and mine appear;
And with actions brotherly,
Speak my Lord's sincerity.

"Holy Spirit, dwell with me:
I myself would holy be;
Separate from sin, I would
Choose and cherish all things good,
And, whatever I can be,
Give to Him who gave me thee."
—*Thomas T. Lynch*

"To love some one more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought, and pray,
And smile when evening falls,
This is my task.

"To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for his holy sight,
And answer when he calls,
This is my task."
—*Maude Louise Ray*

"'Tis but a half truth the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,
But he walked with the crowd day by day.
And I think when I read of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form
When we walk with the crowd in the road.

"So, I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend,
Is the man who has learned how to live.

"Then tell me no more of the house by the road,
There is only one place I can live;
It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way,
And befriend, as the poet has said;
But the Master is bidding us 'Bear ye their load
For your rest waiteth yonder ahead.'

"I could not remain in the house by the road,
And watch as the toilers go on,
Their faces beclouded with pain and sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the way
As I walk with the crowd in the road.

"Out there in the road that goes by the house
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help fallen brothers along.
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all
Who is helping me serve in the road."
—*Walter J. Gresham*

Note:
Most of the hymns suggested may t
found in the *Hymnal for Ameri an You*
and many of the quotations are to l
found in "*A Book of Worship*" by Wa
Crawford Barclay, The Abingdon Pres
New York.

Recent State Conventions

By ROBERT DAVIDS*

THEODORE Roosevelt once said, "The most American thing in America is the chautauqua." Quite likely the convention could qualify also among the "one hundred percenters." Every cause and business holds a convention nowadays. In former days "the trip" was an attractive reason for attendance. Not so longer, for almost over night our "floating" population has become practically all-inclusive. One assumes that a successful convention today is one which fills a useful place.

Our State and Provincial Conventions in some instances have changed greatly. Some are as largely attended as ever. The writer spoke recently at a County Convention to three thousand people and, in strong contrast, to a State Convention with less than fifty present. The total attendance at our State and Provincial Conventions in 1926 reached the impressive total of nearly 40,000. We do not have the figures of previous years for comparison.

Our best conventions no longer attempt to give a tabloid education in methods. The discussion groups, always the best part, are designed to introduce workers to the best books and especially to more purposeful and substantial forms of preparation such as standard training schools and classes. Understanding of and direction in the more recent forms of religious educational activities such as vacation, weekday and standard training schools are also successfully given. Sometimes great numbers of people are intelligently aligned with an important development, especially when the convention program is built around such a vital subject. One of the best illustrations of this was at the Virginia Convention where the *Proposed International Standard* ran like a thread through almost every item on the program.

One of the finest achievements of the year was at the Vermont Convention where more than a hundred pastors formed one of the most enthusiastic of the discussion groups. One could not but feel, as he sat in this group, that we were actually entering a new day.

Many of our convention groups are "playing the game" the best they can. Four of them within the year voted to follow the recommendations of the International Council with reference to reorganization in harmony with our new understanding of co-operation.

We have not seen anywhere a better statement of the convention idea than that we append below written by the Secretary of the Pennsylvania Sabbath School Association, Mr. Walter E. Myers:

Convention Values

Marion Lawrance is reputed to have said: "*I have learned all I know about Sunday Schools by going to Sunday School Conventions.*"

That may have been a good text for a life sermon a generation ago—but no Sunday-school worker would dare content himself with the meager measure of knowledge gleaned at a convention or even many conventions today!

One of our great Sunday-school leaders attended the little State Convention in the year when the influenza epidemic compelled us to limit the attendance to only those who were the official workers. He remarked, "This is the only ideal convention Pennsylvania has ever held, for here you have only serious minded officers who are avoiding the hurrah and noise of a great gathering and are actually studying closely, methods and principles." That great leader may have sensed a real need for more serious thought and practical methods in State Conventions, but he lost sight of the value of a great enthusiasm which can only come when we realize how great the program is, and how many are really bus with it.

Convention values lie not alone i instruction, but also in spiritual upli which often is less manifest in the smalle more didactic group meetings.

Convention values lie also in the e couragement growing out of contact wit a great assembly engaged in a great com mon enterprise.

Convention programs must have l less of the enthusiasm and the appeal t the mass that characterized Mari Lawrance's day, but must have combin with this an opportunity for each to stud seriously in conference and institute h individual problem and meet his ow need.

Conventions must become sources contagion, where the germ of desire f constant improvement will spread itse till all the delegates determine to beg anew, and continue persistently to tra for effective service!

Conventions will then be beginni places and much that each of us lear will be learned after we leave the co vention through many other avenues!

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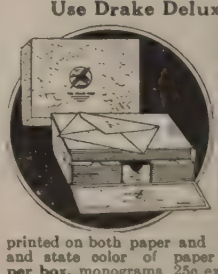

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What's Happening in Religious Education

. Student Volunteer Convention eld in Detroit, Mich., December 28- ry 1, was to all those who were ged to attend a unique experience fellowship. Approximately 4,500 teers, most of whom are college nts were in attendance.

cial emphasis was given in the pro- to personal, political, racial and national problems. Addresses were and colloquy sessions were con- d by such leaders as John R. Mott, . Neibuhr, Sherwood Eddy, Frank ack and Robert E. Speer.

addition to the discussion groups and sses, the delegates were permitted presentations of the dramatic pro- ons, "The Color Line," a play deal- ith present Chinese conditions, and bala," the adaptation of the Passion of the Shia Sect of Mohammedans.

r. Walter C. Moore, for some years the young people's superin- nt of the Missouri Council of ious Education, has taken charge ruit ranch in Yakima Valley, Wash- n.

e First Christian Church of Lin- ln, Nebraska, issues annually a *se of Study* for church-school workers. pamphlet contains concise state- s of the objectives, age require- s, texts and reference materials for department. There are also sug- d outlines for work to be accom- ed, including memory curriculum, l friendship activities, social life, ce projects, training in worship, ther with standards for promotion honor work and the measurement s to be used.

ointment of Dr. Timothy Tinfang Lew as visiting professor of missions religion at Boston University School heology has been announced. He take up his duties in the second ester. Dr. Lew is president of the a Christian Education Association, was dean of the faculty of theology en Ching University from 1921 to . During the past year he has been ing professor at Yale and Columbia ersities and at Hartford and Union logical Seminaries. He was China's gate to the World Conference on h and Order held at Lausanne.

Rev. Lorne W. Brown, assistant minister of the Presbyterian Church in Stamford, Connecticut, is to be the new state young people's superintendent and chairman of the state young people's committee of the Connecticut Council of Religious Education.

Reverend Edward P. Westphal, Field Representative in religious education of the Presbyterian Church in the U. S. A. for Nebraska, has had the state of Iowa added to his territory. His headquarters will remain in Lincoln, Nebraska, but he will be responsible for the work in the two states.

The Steady Subscriber

How dear to my heart is the steady subscriber,
Who pays in advance at the birth of each year—
Who lays down the money, and does it quite gladly,
And casts 'round the office a halo of cheer.
He never says: "Stop it; I cannot afford it;
I'm getting more papers than now I can read;"
But always says: "Send it; our people all like it;
In fact, we all think it a help and a need."
How welcome his check when it reaches our sanctum!
How it makes our pulse throb! How it makes our hearts dance!
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

—Anonymous.

How can the modern parent so instruct and guide his child that the child himself will develop resistance against the temptations of the jazz age, is one of the problems up for discussion at the second biennial School for Parents to be held in Chicago February 16, 17 and 18. Under the auspices of the Chicago Association for Child Study and Parent Education three days will be given over to experts who will discuss for the parents attending this school the scientific up-building of character from infancy to adolescence. The three-day program will show the relation and importance of discipline and guidance; the effect of the emotional life of child and parents; the influence of teachers, handicraft, recreation, ideals and religion.

Among the speakers of national reputation who have been engaged to speak at this School for Parents are Prof. E. D. Starbuck, University of Iowa; Florence Mateer, Children's Aid Society, Columbus, Ohio; Dr. William Healy, director of the Judge Baker Foundation, Boston; Prof. Harold Rugg, Lincoln School, New York; Mark A. May, Yale University; William H. Kilpatrick, Columbia University; Dr. A. Eustace Hayden, University of Chicago; Dr. Bernard Glueck, New York.

This conference is open to the general public. The registration charges are two dollars per person. (It will be noted that these dates follow immediately after the annual meetings of the International Council, and some who attend those meetings may find it convenient to remain for this conference.)

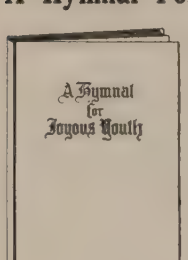
The Union Avenue Christian Church in Saint Louis, Missouri, is reorganizing its cradle roll department. The cradle roll will include children from birth to three years of age and will function as a service activity of the mothers' class, the executive work to be carried on by a special committee. Through this special committee, the mothers' class will attempt to add one hundred new names to the cradle roll and will work through the Woman's Association and the adult classes. The class for children from three to four years old will become a new department which has not yet been named. This division will give an opportunity for expanding the work with nursery age children.

Miss Mary Allison of the United Church of Canada, and formerly secretary of the National Girls' Work Board, is spending this year on leave studying at Teachers College, Columbia University. Miss Marion Royce, Disciples Girls' Worker for Canada, takes her place in leading the cooperative work.

In the new Protestant church directory of Chicago and environs recently issued by the young people's commission of the Chicago Church Federation, it is revealed that there are approximately 1,600 churches of twenty-five different denominations in the Chicago district. A book of 160 pages is required to list the names of the churches, pastors, and church officers, together with miscellaneous information regarding Protestantism in Chicago.

A feature of the new directory is a historical church survey of Chicago by Walter R. Mee, executive secretary of the Chicago Church Federation. Among other items of interest, we find that the First Presbyterian Church was organized June 26, 1833, and was the first church incorporated by the state. It has con-

A Hymnal For Joyous Youth



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IN ANOTHER part of this issue there appears an editorial on the matter of "Friendship School Bags," a project sponsored by the Committee on World Friendship Among Children. The date on which this project must be completed with any particular group is June 15th. It is suggested, however, that "World Goodwill Day," May 18th, be set as appropriate time as a farewell program. Daily Vacation Bible Schools and Summer Camps may have their time extended to July 30th. Requests for information regarding this goodwill project should be addressed to the Committee on World Friendship Among Children, 289 Fourth Avenue, New York.

CHILDHOOD'S inalienable right to play is the subject of a new motion picture, entitled "Playtime," which has just been released by the Woman's City Club of New York. The Woman's City Club was aided in the preparation of this picture by the Board of Education in New York City, which is in charge of school playgrounds, and the Department of Parks, which has control of the municipal playgrounds. The picture is two reels in length and shows the vast need for adequate play-space in our larger cities. It will be distributed nationally by Pathe Exchange and should prove of great value in advancing the cause of child welfare.

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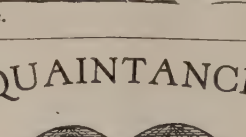

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d its work uninterruptedly, and is ring to celebrate a century of ty in 1933. Chicago has two factors church life which are recognized as influences, according to the sketch. s the Chicago Temple, with its cross et above the ground, and the other feature of Chicago's religious life Sunday Evening Club.

ide the Protestant churches of the the directory also lists officers and quarters of the Y. M. C. A., the tion Army, theological seminaries, training schools, an alphabetical of ministers, and sketches and res of new church buildings of metro- an Chicago.

GINNING December 5 last, Garrett Biblical Institute began broadcasting station WCFL, 483 meters, from e Methodist Episcopal Church, Chi-, a series of religious lectures for rs and others interested in modern ious thought. The course will con- for twelve weeks with a lecture Monday at one o'clock. The ad- es will be given by President F. C. en, Professors Schermerhorn, Fuller, tchurch, and Rall, and Dr. Ernest F. le, members of the Garrett faculty. lecture subjects are of general in- t, letters and questions are invited, suggestions of suitable books for her study will be made.

ISS MARION FAYE STICKNEY, former- ly state director of young people's k of the Vermont Council of Religious cation, has accepted the position of ctor of young people's work in the k Congregational Church in Grand ids, Michigan, assuming her duties first of January. Miss Stickney is nor of "Hymn Interpretations," pub- ed by The Century Co.

N INTERESTING luncheon meeting was held at the Hotel Commodore, New k City, on December 12, 1927, com- norating the Fiftieth Anniversary of man's Work for National Missions of Presbyterian Church U. S. A., and nonor the women who organized the k.

Descendants of these women were in ndance. There were daughters, nd-daughters, nieces and grand-nieces he women they represented, who were turesquely attired in the costumes of t period. Tableaux depicting the ry of the fifty years' work were utifully and effectively given, and oyed by the twelve hundred women o were present.

HE COMMISSION on International Jus- tice and Goodwill of the Federal uncil of the Churches of Christ in erica is again sponsoring an Inter- ional Goodwill Sunday. The date ected is May 13th. It is suggested t the young people of our churches ke special plans for the observance of this day. Suggestions for the observance of International Goodwill Sunday may be secured from the Federal Council at 105 East 22nd Street, New York.

UNDER THE direction of Mr. M. R. Edwards, the Personal and Home Evangelism and Religion Department of the Grace Methodist Episcopal Church in Sioux City, Iowa, recently arranged as a home project a display of pictures of Christ. The pictures were hung in the small auditorium of the church and the service of the morning was built around the theme of "Christ in Art." At the close of the service Mrs. E. A. Overton gave a brief address on "The Discovery of Christ in Art," and the members of the congregation availed themselves of the opportunity to study the pictures displayed.

REVEREND ERIC W. GRIMSHAW has recently accepted the position of director of religious education of the First Presbyterian Church U. S. in Charleston, West Virginia. Mr. Grimshaw is a graduate of the Department of Religious Education of the University of Chicago and it is expected that he will render a large service to the people of Charleston.

A VERY IMPORTANT conference on church music was held in New York City on December 10 and 11, 1927, under the auspices of the National Federation of Music Clubs, of which Mrs. Grace Widney Mabee of Los Angeles, California, is National Chairman of Church Music. Miss Caroline B. Parker of The Century Co. was Chairman of the Conference Committee and reports a very successful meeting. There were some two hundred fifty people in attendance at the round table conference held in the Waldorf Astoria Hotel on Saturday. A special vesper service was held at St. Mark's Church on Sunday afternoon through the courtesy of the rector, Dr. Guthrie, and his organist and choir director Mr. M. A. Goldsworthy. The meeting was a most inspiring one and of far-reaching value in this particular field.

A NATIONAL Oratorical Contest on Outlaw-war Treaties is being conducted in the early months of this year. The object of this committee is to arouse and direct the thought of the youth of the United States along lines of the ways in which world peace may be brought to pass. National prizes are offered by Clement M. Biddle of New York for the preparation and public delivery by young people not over nineteen years of age of addresses on permanent world peace through treaties for the renunciation of war and the settlement of all international disputes by other means than war. Information and plans for contests in local communities may be secured from the committee in charge, 532 17th Street, N. W., Washington, D. C.

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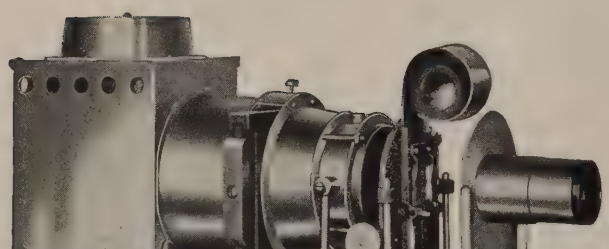

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lden Rule City. By Edna M. er. Pp. 260. Price $2.00. The im Press, Boston and Chicago, 1927.

is is a course in Religious Educa- based on activities. Its objective ated as (a) growth in ideals and in personal conduct and social rela- hips, (b) clearer concepts of the acter of God and training in worship. course is based on an experience of months with a group of boys and nine to eleven years of age. The erprise was launched by leading the ls into the play activity of building a den rule city." In the course of this rtaking many problems arose which ented the actual life situations in h moral and religious education d take place. The first part of the deals with a general discussion of plan and an interpretation of the oses involved. The second part ains a record of the problems, activi- and programs as they were carried week by week. The third part, ideration of source materials such as natizations, songs, and stories.

Irs. Bonser presents for us here an- er description of the application of project principles in religious educa- The building of the city in and of lf is of value only as providing an ual and interesting activity for the ils. It is the situations growing out this enterprise and the information ded to carry forward the several ivities which yield the richest returns religious development. From this dpoint the course is a splendid illus- tion of how the need for ideals arises in ual situations and of the way in which se ideals may be built into the lives he boys and girls as traits of character ough discussions, stories, worship, ., growing out of this background of erience in life situations. To quote author on this point:

"We found out by actual trial that less we worked together, cooperated, could not accomplish our purpose. er we got the idea we had to learn word. We talked about it a great al in a great many different ways. told stories of how the Pilgrims co- erated; of how boys and girls may perate in their homes with their rents to accomplish certain purposes. used whole sets of thinking-through estions to stimulate thinking and pply information and enlarge ideals. e even sent the children out to observe w people in Edgewater cooperate to ake the city."

This course illustrates the difficulty making a completely prepared curricu- m for use in any situation. The best rvice which Mrs. Bonser renders is to ll us in detail what was done, why it was ne, what materials were used, and the obable effect. If any of us should tempt to follow minutely her outline, the very nature of the case, it would obably fall short of being a project r our group in the true sense of the ord. In other words, any application this course must rest upon a situation hich may be developed with the particu- r group which is to use it.

We note with interest the frank recog- nition of the fact that in the beginning this undertaking was a teacher's pro- ject, and that the assumption of initiative for the undertaking on the part of the pupils came only gradually. The author renders a great service in pointing out to us both the successes and failures in her purpose of making this a true project for the pupils. This volume adds to our understanding of the project idea in religious education.

Paul H. Vieth.

Christianity and Social Adventur- ing. Edited by Jerome Davis. Pp. 373. Price $2.50. The Century Com- pany, New York.

Mr. Davis has added a compilation of timely discussions on important sociolog- ical problems by prominent authors in their respective fields. The following are some of the problems treated: Civic righteousness, practising the Sermon on the Mount, the Church and social ques- tions, how Christians might cooperate, juvenile delinquency, social hygiene, the church in education, the immigrant, the lock jail, etc., by such prominent writers as Fosdick, McConnell, Gallo- way, Weigle, Mott, and Lathrop. In most cases the articles are very suggestive. To the readers who are interested in these problems, this book will be well worth the cost. R. A. B.

Social Problems—The Christian Solution. By E. E. Fischer, D. D. Pp. 187. Price $1.25. The United Luth- eran Publication House, Philadelphia. 1927.

As an elementary text on the social problems which the church is facing so keenly today, this book by Dr. Fischer will be helpful. The volume contains a frank, simple and practical consideration of such problems as the family, the home, marriage, divorce, citizenship, church and state, crime, labor, wealth, leisure, war, amusements, racial relations, immigra- tion. Of the text, the author himself has this to say—"What has been attempted has been simply to apply the principles inherent in Christianity's Gospel . . . . . ." The book will be most helpful to young people's groups and to teachers of re- ligion.

There is this to be said of the work, that most of the problems are treated very briefly, especially in the light of much more complete treatment in other pub- lications, both books and periodicals.

R. A. B.

Coat Tales from the Pockets of the Happy Giant. By Ethel and Frank Owen. Pp. 106. Price $1.00. The Abingdon Press, New York. 1927.

Imaginative little people will enjoy this group of fairy stories of the Happy Giant and his adventures. Smiles, tears, joy and many others appear as fairy people in these tales which the Happy Giant takes from his enormous coat pockets.

G. D.

The Merchant of the Muristan. By Madeleine Sweeny Miller. Pp. 272. Price $3.50. The Abingdon Press, New York.

Here is a fascinating fireside travel book on life in Palestine. Mrs. Miller describes a group of interesting people whom she met during her recent visit to Palestine. It is not, however, merely a description of people and customs but also a careful interpretation of history through the types of people she found there.

A great many very splendid illustra- tions from photographs taken by Dr. J. Lane Miller add to the attractiveness and interest of the book. Church school workers will find here valuable material to aid them in making Palestine a place of real interest to boys and girls, and young people. G. D.

A Pilgrimage to Palestine. By Harry Emerson Fosdick. Pp. 332. Price $2.50. The Macmillan Company, New York, 1927.

"After years of studying the Bible," Dr. Fosdick tells us, "I found the Book vivified and illumined by studying the country where it grew and where its major scenes were set." In this book he is sharing these experiences with others. After two introductory chapters, he fol- lows the story of Palestine from the so- journ of the Hebrews at Sinai to the modern Zionists, illuminating the events of this great story by his observations of the land and the people where the events occurred. Coming to us in the author's vivid and forceful style, this book helps us to all but see and hear the very things which he experienced on his pil- grimage. As one reviewer puts it, "Often his method conveys to his reader such a sense of the veracity of Biblical records that the scene in question seems to rise up before him like a speaking apparition from the dead past."

P. H. V.

Problems of Christian Youth. (Christian Life Series No. 11). By Harry T. Stock. Pp. 62. Price $.35. The Pilgrim Press, Boston, 1927.

An excellent array of topics for dis- cussion in groups of young people in senior or young people's departments. Mr. Stock chose the topics as a result of questions raised by young people in summer conferences. The materials were worked up with the help of actual groups throughout the country. Young People and Their Parents; Conscience; Gambling; Prohibition; What Can Pray- er Do For Us, are a few of the topics considered. P. R. H.

Permanent Play Materials for Young Children. By Charlotte G. Garrison. Pp. 122. Charles Scribner's Sons, New York, 1927.

A discussion of play materials which will be found suggestive by all workers with young children, especially parents. Patty Smith Hill, in writing the intro- duction, gives a good exposition of the theory underlying the use of various kinds of play materials. P. H. V.

The Response of Christian Missions to a Changing World

(Continued from page 14)

(b). This complexity arises from the fact that Christian missions is not a one-sided operation. It is not merely something that we do for others. That would be simple. It is rather a reciprocal interplay; and it is this, not because certain ambitious ones in Japan or China demand it, but because of the innermost nature of human intercourse.

(c). This interplay is seen in the fact that not only is Christian missions determining, along with other factors, what the non-Christian world shall be; it is also determining what Christianity itself shall become —what its doctrines shall be; what its virtues, its faiths, its ideals shall be; what its power and influence shall be; what its conception of the nature of truth shall be.

If space permitted these categorical statements could be abundantly substantiated by examples. The missionary enterprise in its innermost nature is a reciprocal interplay. Both sides give; both sides receive. The discovery of this is causing some devout Christians grave misgivings. Others are learning to see in it all the working out of a redemptive purpose through the never-ceasing, creative process of God.

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ne Human Habitat. By Ellsh Huntington. Pp. 293. Price 0. D. Van Nostrand Company, New York, New York. 1927.

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The Human Habitat. By Ellsworth Huntington. Pp. 293. Price $3.00. D. Van Nostrand Company, New York, New York. 1927.

This is another of Prof. Huntington's helpful books on geography, which are stimulating and informative as it is interesting. In this volume the author attempts to give the layman a true idea of human geography as interpreted by the American School of Geographers. The treatment is full and clear and not burdened with technical details which would defeat its purpose. P. H. V.

The Roads of Melody. By Carrie Jacobs-Bond. Pp. 224. Price $2.00. D. Appleton & Company, New York and London, 1927.

Millions of people know and love "The End of a Perfect Day," "Just A-Wearin' for You" and many of the other songs written by Carrie Jacobs-Bond. In this book she has given in a simple and fascinating way some of the struggles and heartbreaks which have been hers on her journey over the highway to success. Rich rewards have been hers too and she has given them a prominent place in this volume. Those who know her music will be extremely interested in this story of her life. G. D.

Second Year Teachers' Manual of Week Day Bible Lessons. Compiled by John M. Somerndike with Walter Albion Squires. Pp. 203. Price 75c. Presbyterian Board of Christian Education, Philadelphia, Pa., 1927.

This is a handbook of curriculum materials, intended for use in rural districts where the week day religious instruction may be arranged on school time or after school hours. The materials center in Bible memory work, dramatization, memory drills, and a selected list of Bible stories for the teacher's telling. The first part provides an abundance of suggestions for the teacher; the second part the Bible story lessons.—*P. H. V.*

Israel's Religious Development. By Frederick Breading Oxtoby. Pp. 216. The Westminster Press, Philadelphia, Publisher.

In twenty-four well written chapters Professor Oxtoby, of the Department of Bible and Religious Education, Huron College, sets forth the moral and religious growth of the Hebrew people. The book has been prepared especially for use in the Standard Leadership Training Curriculum, to cover units 3 and 103. Its style is simple and yet every sentence is filled with stimulating truth. It is significantly different from the old factual texts that were prepared for leadership training a few years ago. Some of the most suggestive chapters are: "The Old Testament as Literature"; "Palestine or the Holy Land"; "The Old Testament and Archaeology"; "Eternal Principles in Old Testament Laws"; "The Hebrew Prophets." Although prepared especially for teachers and leaders in religious education, all who are interested in finding new moral and spiritual values in the Old Testament will find Professor Oxtoby's discussion suggestive and helpful.—*H. H. S.*

The Teaching of Old Testament History. By Charles Arthur Hawley. Pp. 136. Association Press, New York, 1927.

An "Everyday Life" book covering the literature of Old Testament History from the Creation stories to the revival under Josiah. Original translations and comments drawn from a rich knowledge of kindred literatures and present conditions in Biblical lands give this little volume an appetizing freshness. Church-school workers and all alert Christians will find it unusually stimulating and suggestive. P. R. S.

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Reality in Religion. By Gilbert T. Rowe, D. D., Litt. D. Pp. 320. Price $1.75. Cokesbury Press, Nashville, Tenn.

This volume which includes the Quillian Lectures for 1927 delivered at Emery University, has for its thesis a very challenging problem. Although the author deals in generalities throughout, and although he is not quite in accord in his first chapter on "*The Naiurc of Religion*" with modern psychology, he has presented the facts of religion to be as real and observable as the facts of any other field of investigation. The book is well worth reading; especially for students interested in the philosophy of religion. The contents are presented under the following chapter titles, "*The Nature of Religion,*" "*Symbols in Religion,*" "*Scientific Religion,*" "*The Scientific Method in Religion,*" "*The Power of Religion,*" and "*Finality in Religion.*"—*R. A. B.*

Rough-Hewed. By Raymond Lalor Forman. Pp. 212. Price $1.50. The Abingdon Press, New York. 1927.

Dr. Forman presents eighteen sermons in this volume which he preached in the St. Paul Methodist Episcopal Church in New York City. The messages have a definiteness of conviction in their statements and application that is a refreshment to the spirit and a stimulation to the mind of the readers. Such themes as "Give us More Heat," "Ambassador to All Outdoors," "Pushed to Power," and "A Plea for Shoes" are treated in a masterful and suggestive way. Pastors and teachers will find this book very worthwhile. R. A. B.

Yvonne of Braithwaite. By Marie Bankhead Owen. Pp. 329. Price $2.00. L. C. Page and Company, Boston.

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A Child's Thought of God. R ligious Poems for Children. Compil and arranged by Esther A. Gillespie a Thomas Curtis Clark. Pp. 114. Pri $1.50. Minton, Balch & Compan New York, 1927.

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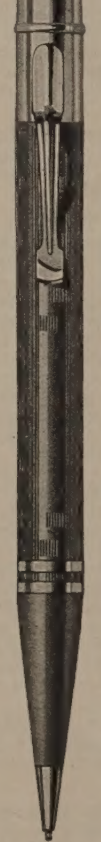

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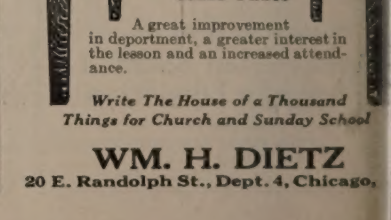
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esus as a Philosopher and Other lio Talks. By Herman Harrell ne. Pp. 208. Price $1.00. The ngdon Press, New York and Cincin- , 1927.

udaism and the Modern Mind. Maurice H. Farbridge. Pp. 300. e $2.25. The Macmillan Company, v York, 1927.

Daily Digest of the Sunday-hool Lessons in the International proved Uniform Series of 1928. By os R. Wells, Litt.D., LL.D. Pp. 159. e 35c, cloth; 50c, leather. W. A. de Company, Boston and Chicago, 7.

The Key to Peace and the Freedom the Seven Seas. By Theodor Beck- m. Pp. 169. Price $1.50. Theodor kstrom, Publisher, P. O. Box 3260, tion C, Philadelphia, Pa.

After the Rain. Cleanliness customs children in many lands. By Grace T. llock. Pp. 96. This book may be ured by writing School Department, anliness Institute, 45 East 17th Street, w York. A limited number will be plied free for school use. 1927.

Barbara Winthrop Graduate. By len K. Broughall. Pp. 319. Price 75. L. C. Page & Company, Boston, 27.

Pollyanna's Debt of Honor. By rriet Lummis Smith. Pp. 332. Price 00. L. C. Page & Company, Boston, 27.

Instincts and Emotions. By Roger . Babson. Pp. 181. Price $2.00. eming H. Revell Company, New York, icago. 1927.

Polly Wiggles and Some Others. Edna Clark Davis. Pp. 317. Price .50. Lothrop, Lee & Shepard Com- ny, Boston, Mass.

Fancy Lady. By Homer Croy. Pp. 9. Price $2.00. Harper & Brothers, ew York.

God's Care of Mankind. By Eva . Stilz. Pupil's Manual. Pp. 69. ice $ .50. Teacher's Manual. Pp. 9. Price $.75. Published by the nited Lutheran Publication House. Religious Education Texts for Week- ay Schools. Fifth Book,—Junior, Sec- nd Year.

Jesus and His Friends. By Mabel . Fenner. Pupil's Manual. Pp. 143. ice $.60. Teacher's Manual. Pp. 2. Price $.85. Published by the nited Lutheran Publication House. Religious Education Texts for Week- ay Schools. Second Book,—Primary, econd Year.

Chatterbox for 1928. Founded by J. Erskine Clarke, M. A. Pp. 316. Price $1.75. L. C. Page & Company (Inc.), Boston, 1927.

Benjamin Franklin. By Sydney George Fisher. Pp. 381. J. B. Lippincott Company, Philadelphia and London.

Ten-Minute Tales. By Stephen Southwold. Pp. 178. Price $1.50. Longmans, Green & Co., Ltd., New York, 1927.

Open Windows of Heaven. By Mrs. Ralph C. Norton of the Belgian Gospel Mission. Pp. 123. Price $1.00. Evangelical Publishers, Toronto 2, Canada, 1927.

Everyday Problems of the Everyday Child. By Douglas A. Thom. M. D. Pp. 350. Price $2.50. D. Appleton and Company, New York and London, 1927.

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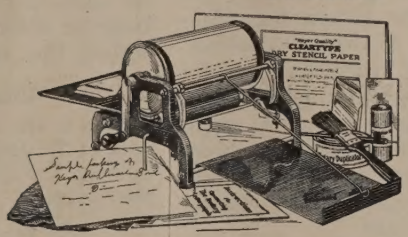

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What Is Missionary Education?

(Continued from page 11)

In the *second* place, missionary information would have to be *selected* for its significance. Not all the things that might be said about missionary work today are really important, and nothing but strong denominational loyalty would make some of them interesting. We do need of course to cultivate sympathy for many situations that are in no way spectacular, but we need also to develop a sense of perspective and to weigh events in their bearing on the whole cause of Christ. This may lead us to find some very undramatic statements intensely absorbing and some highly colored narratives comparatively insignificant.

In the *third* place, missionary information will need to be *supplemented*. A century ago in many places the missionary was the only representative of western civilization. What he did to disturb the ways of the past was practically all that was done. Now he is only one of numerous influences. These must be taken into account by every intelligent Christian. Some of them are on the whole handicaps to be regretted; others are aids whose cooperation must be sought. The lover of the kingdom of God must learn about the great silent economic and social forces that will affect human welfare for generations to come.

ANOTHER supplementing of missionary information will be by personal contacts. The missionary spirit is not something that is reserved for unevangelized strangers. It exists wherever we render service for the love of God. It gives meaning to family affection and the relations of friends. It inspires loyalty to organizations for community uplift. It dispels the prejudices that we might otherwise feel for other races and social classes. It thrives on first-hand association. There are some who contribute liberally for home or foreign missions who would prefer not to follow their money to its destination and meet the people it helps. They are glad to have their missionary representatives enter Italian or Chinese homes, but they would refuse to let Italians or Chinese enter their own homes. Some day we shall consider missionary education abnormal that is not rich in personal contacts.

Missionary education, then, is not merely an attempt to supply facts which shall call the attention of the church to the needs of certain organized agencies operating at home and abroad, but a *leavening spirit* which seeks to infuse all religious education with such a desire to serve the whole world that it shall fe as never before its dependence on the purpose an power and love of God. When it has done this wor religious education will be thoroughly controlled b the spirit of sympathy and service, by a vision of th kingdom of God on earth as it is in heaven, and by a outlook that transcends all social and racial prejudic

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